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VOL. XI.

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**CANTON:**  
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1842.





# INDEX.

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<p>ABEEL, Rev. D., at Kulángsú. . . . . 505</p> <p>Adams, J. Quincy's letter. . . . . 274</p> <p>Admiral Wú visits Kearny. . . . . 333</p> <p>Alphabet of the Mantchous. . . . . 430</p> <p>Amaurosis, cases of. . . . . 661</p> <p>American ships Panama and Kosciusko. . . . . 578</p> <p>Amherst's, lord, embassy. . . . . 83</p> <p>Amherst's return from Peking. . . . . 85</p> <p>Amherst, ship sails for the coast. . . . . 7</p> <p>Amoy, the capture of the city. . . . . 148</p> <p>Amoy, the defenses of. . . . . 294</p> <p>Amoy, notice of city of. . . . . 504</p> <p>A'nhwui province, topography of. . . . . 307</p> <p>Ann, brig, particulars concerning. . . . . 682</p> <p>Archives of the Mantchous. . . . . 433</p> <p>Argyle's boat, the loss of the. . . . . 81</p> <p>Argyle, the loss of reported to the government. . . . . 123</p> <p>Arms of the Mantchous. . . . . 431</p> <p>Army, instructions for an. . . . . 487</p> <p>Army of the Chinese. . . . . 470</p> <p>Army lists in China. . . . . 609</p> <p>Army, the British in China. . . . . 510</p> <p>Attack on British ships. . . . . 588</p> <p>Attaran schooner lost. . . . . 354</p> <p>Autumnus' boat fired on. . . . . 18</p> <p>Aviary of the late T. Beale. . . . . 53</p> <p>BANNERS of the Mantchous. . . . . 431</p> <p>Bath, description of a Chinese. . . . . 215</p> <p>Beale, death of Thomas. . . . . 50</p> <p>Bean curd, mode of making. . . . . 320</p> <p>Beds of the Mantchous. . . . . 428</p> <p>Belleisle, troop ship arrives. . . . . 670</p> <p>Belligerent parties, state of. . . . . 288</p> <p>Bontinck, brig, alias the Plover. . . . . 397</p> <p>Bontinck's letter to gov. of Canton. . . . . 2</p> <p>Bilbaino, the Spanish brig, burnt. . . . . 468</p> <p>Birth, a triplicate. . . . . 10</p> <p>Blockade established. . . . . 527</p> <p>Blockade of the Bogue. . . . . 52</p> <p>Boats for foreigners. . . . . 25</p>	<p>Boats ordered from the river. . . . . 355</p> <p>Bogue forts attacked. . . . . 580</p> <p>Bogue to be blockaded. . . . . 470</p> <p>Bombay schooner, notices of. . . . . 303</p> <p>Books on coast, distribution of. . . . . 131</p> <p>Books of the Mantchous. . . . . 429</p> <p>Boone, Rev. W. J., at Kulángsú. . . . . 505</p> <p>Boone, Death of Mrs. . . . . 509</p> <p>Bourchier, captain, report. . . . . 156</p> <p>British authorities in China. . . . . 54, 114</p> <p>British factory, quarrels of. . . . . 2</p> <p>British Seamen's hospital. . . . . 191</p> <p>British forces, advance of. . . . . 477</p> <p>British subjects expelled Macao. . . . . 462</p> <p>British subjects banished. . . . . 244</p> <p>Brown, Rev. S. R.'s report. . . . . 545</p> <p>Burial ground in Macao. . . . . 48</p> <p>Burman envoy dies at Peking. . . . . 24</p> <p>CABINET ministers at Peking. . . . . 53</p> <p>Cabinet, members of the. . . . . 296</p> <p>Calendar for the year 1842. . . . . 52</p> <p>Callery's Systema Phoneticum. . . . . 388</p> <p>Campbell's sergeant, narrative. . . . . 335</p> <p>Canal, notices of the Grand. . . . . 564</p> <p>Cancer, extirpation of a. . . . . 666</p> <p>Cannon, manufacture of new. . . . . 64</p> <p>Canton at the mercy of English. . . . . 581</p> <p>Canton ransomed. . . . . 582</p> <p>Catholic priests expelled Macao. . . . . 21</p> <p>Challaye, adventure of A. C. . . . . 120</p> <p>Chamber of Com. regulations of. . . . . 242</p> <p>Chandeliers of the Mantchous. . . . . 428</p> <p>Chandoo or prepared opium. . . . . 587</p> <p>Chapel for foreigners. . . . . 252</p> <p>Chápú, Mantchou Tartars of. . . . . 425</p> <p>Chápú, capture of city of. . . . . 342</p> <p>Chápú, military state of. . . . . 292</p> <p>Chápú, its situation. . . . . 163</p> <p>Chárhár, department of. . . . . 443</p> <p>Chau Tientsíoh's memorial. . . . . 354</p> <p>Chekíang, topography of. . . . . 101, 102</p> <p>Chief supt.'s office abolished. . . . . 189, 193</p>
--	--

- Child of the Ocean, a river. . . . . 374  
 Chili province, the topography of. 438  
 Chinese national character. . . . . 486  
 Chinese lang., helps to study. . . . . 388  
 Chinese put Canton in defense. . . . . 582  
 Chinese schools at Penang. . . . . 176  
 Chinese Repository begun. . . . . 9  
 Chinese thieves at Amoy. . . . . 150  
 Chinhái, the fall of. . . . . 61  
 Chinhái, authorities at. . . . . 115  
 Chinhái, an attack on. . . . . 233  
 Chinkau, destruction of opium at 458  
 Chinkiang, the battle of. . . . . 512,518  
 Chinkiang, the department of. . . . . 220  
 Cholera, instances of the. . . . . 130,679  
 Chrestomathy, a Chinese. . . . . 157,223  
 Chü's lt.-gov. admonitions to people 12  
 Chuenhin, an ancient king. . . . . 616  
 Chuenpi, naval battle of. . . . . 469  
 Chuenpi attacked and taken. . . . . 578  
 Churchill, death of lord John. . . . . 525  
 Chusan, government of. . . . . 627  
 Chusan, recapture of. . . . . 60  
 Chusan, authorities at. . . . . 115  
 Chusan evacuated. . . . . 579  
 City-gate, notices of a visit to. . . . . 124  
 City gates, scene at. . . . . 26,287  
 Coasting vessels noticed. . . . . 15  
 Cochinchina, insurrection in. . . . . 20,22  
 Cochinchina, king of. . . . . 400,675  
 Cochinchinese language. . . . . 450  
 Cochinchinese envoy from Hué. . . . . 21  
 Co-hong, the evils of the. . . . . 351  
 Commerce, plans for extending. . . . . 128  
 Commercial houses, foreign. . . . . 55  
 Commissioners, Hi-ngan, &c. . . . . 10  
 Commissioners, their conduct. . . . . 571  
 Commissioners, the joint. . . . . 515  
 Commission of H. B. Majesty. . . . . 248  
 Commission of H. B. M. its policy 122  
 Commission of H. B. M. extended 188  
 Commission, changes in H. B. M. 128  
 Committee of Correspondence. . . . . 244  
 Committee of roads, lands, &c. . . . . 240  
 Condition of affairs in China. . . . . 76  
 Confucius, life of. . . . . 411  
 Constellation, reminiscences of. . . . . 329  
 Constellation, U. S. frigate. . . . . 183  
 Consuls, list of foreign. . . . . 55  
 Coolidge, J. carried into city. . . . . 582  
 Coronor's inquest by the Nánhái 355  
 Cradles of the Mantchous. . . . . 427  
 Crimes of the British. . . . . 522  
 Currency, regulation of the. . . . . 129  
 DAVIS' Sketches of China. . . . . 81  
 Davis' qualifications for writing. . . . . 82  
 Davis writes to Palmerston. . . . . 75  
 Davis becomes pres. of factory. . . . . 6  
 Decorations of the Mantchous. . . . . 430  
 Defenses about Canton. . . . . 182  
 Demands of the plenipotentiary. . . . . 512  
 Dent, Mr. Lancelot, donation. . . . . 544  
 Dent, Mr. Lancelot, demanded. . . . . 356  
 Dacey's narrative. . . . . 633  
 Diseases, list of cases and. . . . . 670  
 Dragon boats, racing of. . . . . 436  
 Dreams of the Red Chamber. . . . . 266  
 Drought in Canton. . . . . 129  
 Duties on British ships revoked. . . . . 24  
 Duties on the local commerce. . . . . 183  
 EARTHQUAKE in Yunnán. . . . . 21  
 Earthquake in Macao. . . . . 520  
 Easy Lessons, notice of the. . . . . 389  
 Eclipses of the sun and moon. . . . . 518  
 E. I. Co.'s rights in China cease. . . . . 24  
 Edge-tools, mode of sharpening. . . . . 326  
 Edwards A. P. seized by Chinese 586  
 Edwards, Robert, postmaster. . . . . 240  
 Elliot advises gov. Tang. . . . . 196  
 Elliot's remarks on going to Can-  
 ton. . . . . 188,198  
 Elliot allowed to go to the city. . . . . 245  
 Elliot's movts. regarding peace. . . . . 581  
 Elliot, capt. leaves Canton. . . . . 410  
 Elliot and Bremer leave China. . . . . 584  
 Elliot reported to the court. . . . . 242  
 Elliot becomes chief sup. . . . . 189,195  
 Elliot's interview with Kishen 578,644  
 Ellis, roy. mar. capt., report. . . . . 157  
 Emperors of Ming dynasty. . . . . 592  
 Emperor's birthday anniversary. . . . . 131  
 Emperor's rescript upon treaty. . . . . 629  
 Empress, death of the. . . . . 19,524  
 Erigone, French frigate. . . . . 64,397  
 Evacuation of Chuenpi. . . . . 578,644  
 Expedition, second, its strength. . . . . 526  
 Expeditions, the three. . . . . 526  
 FABLES of the poet Sú Tungpú. 139  
 Factories, three, in Canton burned 687  
 Fairy, the brig, lost on coast. . . . . 255  
 Falsehood, an instance of. . . . . 508  
 Famine in Kiángsi. . . . . 19  
 Fankwei, remarks on the term. . . . . 325  
 Farewell, Gough's to the army. . . . . 688  
 Fast for the inundation. . . . . 25  
 Fatqua's hong shut up. . . . . 128  
 Finance com. of E. I. C. exit of the 470  
 Fitzgerald, tomb of lt. Edward. . . . . 50  
 Flags in Canton struck. . . . . 355

- Flags rehoisted at the factories. . . . . 183  
 Forces, British land and sea. . . . . 114  
 Forces of the imperial army. . . . . 476  
 Foreigners maligned. . . . . 193  
 Foreigners detained at Canton. . . . . 350  
 Foreigners all leave Canton. . . . . 583  
 Formosa, barbarity of officers in. . . . . 683  
 Formosa, prisoners in. . . . . 627  
 Formosa, rebellion in. . . . . 12  
 Fortifications on the river. . . . . 238  
 Forts, five new, near Canton. . . . . 64  
 France, the flag of. . . . . 11  
 Franks appear in China. . . . . 612  
 French ships at north. . . . . 647,676  
 Friend of China, No. 1. &c. . . . . 184  
 Frigates two reach Whampoa. . . . . 70  
 Fuchau fú in Fukien. . . . . 655  
 Fukien, topography of. . . . . 651  
 Fukien dialect, orthography. . . . . 28  
 Fuhí, portrait of the emperor. . . . . 173  
 Funghwá, a visit to the city. . . . . 180
- GENERAL chamber of comierce. . . . . 195  
 General Orders by Gough, 60,236,343  
 Goncalves', pere, death. . . . . 585  
 Gordon, G. J. visits the Wú hills. . . . . 129  
 Gough's arrival. . . . . 580  
 Gough, sir Hugh, dispatches 148,496  
 Gough leaves China. . . . . 688  
 Gov. Findlay, brig visits Fukien. 129  
 Grammar, Notices on Chinese. . . . . 317  
 Graves of foreigners in Macao. . . . . 49  
 Great Wall, termination of. . . . . 93  
 Gribble, Mr. seized at Tungkú. . . . . 522  
 Gully beheaded on Formosa. . . . . 684  
 Gutzlaff's visit to city gates. . . . . 125
- HAILING, death of. . . . . 479,678  
 Halley's comet observed. . . . . 131  
 Hángchau, reinforcements at. . . . . 342  
 Hángchau, its defenses. . . . . 296  
 Hángchau, the defenses of. . . . . 63  
 Hángchian, the department of. . . . . 104  
 Hellas, schooner attacked. . . . . 525  
 Hienling, Tartar lieut.-gen. . . . . 677  
 Hing-tá's bankruptcy. . . . . 297  
 History of the Ming dynasty. . . . . 592  
 Hiú Náitsi dismissed. . . . . 345  
 Hobson's report of hospital. . . . . 659  
 Holgate in charge of hospital. . . . . 195  
 Honán, people at excited. . . . . 681  
 Honán temple injured by fire. . . . . 23  
 Hongkong, land committee at. . . . . 184  
 Hongkong, the tenure of. . . . . 344  
 Hongkong, the government of. . . . . 144  
 Hongkong a free port. . . . . 119  
 Hongkong, changes at. . . . . 296  
 Hongkong Gazette published. . . . . 581  
 Hongkong occupied by English. . . . . 579  
 Hong-merchants go north. . . . . 456  
 Hong-merchants go to Chekiáng. . . . . 400  
 Hong-merchants, debts of. . . . . 353  
 Horsburgh, capt., memorial to. . . . . 298  
 Hospital for seamen, Whampoa. . . . . 127  
 Hospital at Macao. . . . . 659  
 Hostility against the English 521,577  
 Howqua and Lord Napier. . . . . 27  
 Hú Chán's offer of services. . . . . 454  
 Hung Lau Mung, review of. . . . . 266  
 Húpe, disturbances in. . . . . 184  
 Huron, the American brig. . . . . 131  
 Hwángti, portrait of. . . . . 386  
 Hwuichau fú, prisoners at. . . . . 639  
 Hwuilái, Dacey and companions at 639
- ILLUSTRATIONS of men and things  
 in China. . . . . 325,434  
 Infanticide in Fukien, female. . . . . 507  
 Ingersoll goes to Japan. . . . . 255  
 Innes, goods lost by. . . . . 187,192  
 Intercourse can be easily effected 265  
 Interpreters much needed. . . . . 223  
 Inundation at Nanking. . . . . 680  
 Inundation in Canton. . . . . 20,25
- JANZENY, col. arrives. . . . . 586  
 Japan, the Morrison's visit to. . . . . 255  
 Japanese from Hainan. . . . . 244  
 Japanese invade China. . . . . 598,600  
 Japanese, eight shipwrecked. . . . . 400  
 Jardine steamer arrives. . . . . 130  
 Je hó, or the Hot Streams. . . . . 100  
 Junks, the seizure of. . . . . 119
- KANPU, its position. . . . . 163  
 Kaulung, attack upon. . . . . 466  
 Kearny, arrival of commodore 183,238  
 Keating, claims against Mr. . . . . 130  
 Khan Khojá, ruler of Kashgár. . . . . 145  
 Kí Kung, lt.-gov. of Canton. . . . . 24  
 Kiángning, the ancient capital. . . . . 214  
 Kiángsi province, topography of. . . . . 374  
 Kiángsú, military operations in. . . . . 397  
 Kiángsú, the topography of. . . . . 210  
 Kiáu Ping Siú chí reviewed. . . . . 487  
 Kidnappers at Chusan. . . . . 614  
 Kienwan, the emperor. . . . . 592  
 Kinsai, the modern Hángchau. . . . . 106  
 Kishen at Tientsin. . . . . 17  
 Kishen, treaty with. . . . . 578  
 Kishen recalled to Peking. . . . . 580  
 Kiú Kien, notice of. . . . . 472

- Kiating appointed commissioner. 677  
 Kúkiángsú, authorities at. . . . . 115  
 Kúkiángsú, notice of island of 151,504  
 Kúkiángsú, force at. . . . . 115,626  
 Kúnsing moon, affray at. . . . . 23  
 Kúnsing moon closed. . . . . 245  
 Kwan, admiral to ad. Maitland. . 300  
  
 LAKE of Hángchau, or Sí hú. . . . 106  
 Lake in Kiángsi, the Póyang. . . . 386  
 L'Artemise, capt. La Place. . . . 307  
 Lay, G. T. review by. . . . . 487  
 Lay's remarks on the Mantchous 425  
 Lecture of J. Quincy Adams. . . . 274  
 Legends, extraordinary. . . . . 202  
 Leprosy in China. . . . . 663  
 Lexilogus, notice of the. . . . . 389  
 Lí, gov. banished to Orountsi. . . . 12  
 Lí, governor degraded. . . . . 11  
 Liáu Chái, notice of the. . . . . 202  
 Light-house, one recommended. . 298  
 Lín appointed commissioner. . . . 350  
 Lin Tsesii enters Canton. . . . . 355  
 Lin and Tang banished to Ili. . . . 584  
 Lin Tsesii's memorial. . . . . 21  
 Lin Weihi, the death of. . . . . 458  
 Lin becomes governor. . . . . 524  
 Lindsay, an attack on H. H. . . . . 12  
 Lintsing, temple at. . . . . 564  
 Ljungstedt, death of sir A. . . . . 131  
 Locusts in Kwángsi. . . . . 21  
 Locusts rise in rebellion. . . . . 130  
 Lü, the mountains of. . . . . 381  
 Lú, the death of governor. . . . . 131  
  
 MACAO, changes in. . . . . 400  
 Macao, Inner Harbor of. . . . . 524  
 Macao, Matheson's donation to. . 181  
 Macdonald, capt., his statements. . 81  
 Mackenzie's, K. S., narrative. . . . 643  
 Madagascar steamer burnt. . . . . 634  
 Maitland's dispatch to Elliot. . . . 298  
 Majoribanks leaves China. . . . . 6  
 Majoribanks' newyear's dinner. . . 1  
 Manifesto, people's rejoinder to. . 685  
 Manifesto of people at Canton. . . 630  
 Manifesto by people of Tinghái. . . 646  
 Mantchou Tartars, account of. . . 425  
 Mantchous, the houses of the. . . . 426  
 Mantchou ladies. . . . . 434  
 Marine police, rules for a. . . . . 354  
 Marines land in Canton. . . . . 70  
 Materialism of Chinese. . . . . 202  
 Matheson's, James, donation. . . . 181  
 McBryde, Rev. T. and family. . . . 506  
 Medals, notice of military. . . . . 32  
 Medhurst's report of school. . . . . 231  
 Medical Miss. Soc. 3d report. . . . 659  
 Medical Mis. Soc., meeting of. . . . 520  
 Med. Mis. Society's operations. . . 335  
 Medical Missionary Society. . . . . 251  
 Militia, new levies of. . . . . 64  
 Militia, disbanding of native. . . . 576  
 Military operations of the British 289  
 Military forces, lists of British. . . 116  
 Ming Shi reviewed. . . . . 592  
 Minglun táng, assemblages at. . . . 686  
 Mission, the special, to China. . . . 114  
 Morrison, the grave of Mrs. . . . . 48  
 Morrison, death of Rev. Robt. D. D. 65  
 Morrison Ed. Soc., meeting of. . . . 520  
 Morrison Ed. Soc.'s fourth report. . 541  
 Mor. Education Soc. organized. . . . 191  
 Mor. Ed. Society's schools. . . . . 337  
 Morrison's Dictionary, cost of. . . . 388  
 Mowqua's death. . . . . 130  
 Murad beg, chief of the Usbecks 145  
  
 NAN Sung Chichuen reviewed. . . . 529  
 Nanking, notices of the city. . . . . 214  
 Nanking, or Kiángning. . . . . 518  
 Napier met by Chinese deputies. . . 69  
 Napier suggests a chamber of com. 68  
 Napier retires to Macao. . . . . 74  
 Napier dies at Macao. . . . . 74  
 Napier and family arrive in China 25  
 Napier, a monument to lord . . . . 127  
 Napier's commission appointed. . . 25  
 Napier's letter to the governor. . . 26  
 Napier's fort occupied. . . . . 580  
 Napier's second letter to Palmerston. . . . . 66  
 Napier's fort commenced. . . . . 188  
 Narrative of sergeant Campbell. . . 395  
 Naval forces, list of English. . . . . 119  
 Navy at Chápú. . . . . 432  
 Negotiations commenced. . . . . 70  
 Negotiations, character of Chinese. . . . . 577  
 Nemesis steamer fired at. . . . . 579  
 Nerbudda abandoned by captain 683  
 Nerbudda transport lost. . . . . 585  
 Ningpo reoccupied by Chinese. . . . 470  
 Ningpo, an attack on. . . . . 233  
 Ningpo, and its subdivisions. . . . . 163  
 Ningpo, the fall of. . . . . 61  
 Ningpo, the city of, evacuated. . . . 342  
 Niú Kien governor, degraded. . . . 681  
 Niú Kien to sir Henry Pottinger 569  
 Notices of the Pei ho. . . . . 92  
 Notices of Hángchau. . . . . 101  
 Notices on Chinese grammar. . . . . 317

- Novel, the dreams in the R. Cham. 266
- OBSERVATION on natives. . . . . 480
- Officers of the U. S. squadron. . . . . 238
- Officers, provincial at Canton. . . . . 53
- Official intercourse forbidden. . . . . 76
- Official papers, summary of. . . . . 470
- Ophthalmic hospital, report of. . . . . 187
- Opium trade is not smuggling. . . . . 190
- Opium burnt in Canton. . . . . 127
- Opium to be destroyed. . . . . 457
- Opium trade, Elliot's remarks on, 401
- Opium to be surrendered. . . . . 356
- Opium, mode of smoking. . . . . 587
- Opium, searching for. . . . . 241
- Opium, trade in, flourishing. . . . . 187
- Opium, memorials on, . . . . . 190, 191
- Opium trade begun on the coast 128
- Opium, legislation on. . . . . 244
- Opium, opposition against. . . . . 297
- Opium, pledge not to deal in. . . . . 360
- Opium, 20,283 chests, surrendered 366
- Opium, Elliot's notice of. . . . . 346
- Opium, memorials against. . . . . 345
- Opium, edicts against. . . . . 6,7
- Opium-smoking in Penang. . . . . 587
- Orthography, the new system of. . . . . 28
- Oxus, journal to the river. . . . . 142
- PAGODA, the porcelain. . . . . 215,680
- Palmerston's instruction to Napier 22
- Pamir, the situation of. . . . . 143
- Parapatan, school at. . . . . 231
- Parker, sir William, dispatches 152,501
- Parker's, admiral, arrival. . . . . 584
- Parsee graves in China. . . . . 51
- Passes of the Great Wall. . . . . 448
- Pay of the Mantchou officers. . . . . 432
- Peace, items of the treaty of. . . . . 514
- Peacock, U. S. ship. . . . . 11
- Pei ho, notices of the. . . . . 92
- Pei ho, anchorage off the. . . . . 93,99
- Peking, notices of the city. . . . . 87
- Peking, situation of. . . . . 92
- Peking, the avenue to. . . . . 98
- Periodical, a Chinese monthly. . . . . 19
- Petition, superintendents not to. . . . . 189
- Pin (petition) word disallowed. . . . . 264
- Pin, the use of the term. . . . . 348
- Pinto, gov. note to Mr. Matheson 181
- Pinto, gov. arrives in Macao. . . . . 242
- Pirates near the Bogue. . . . . 184
- Plover, brig, the late Bentinck. . . . . 397
- Plowden returns to China. . . . . 11
- Poison in springs of water. . . . . 464
- Policy of the Mantchou gov't. . . . . 121
- Porcelain, site of its manufacture 380
- Portraits of ancient Chinese 47,111, 174,323,387,452,616
- Portuguese gov't instructions from 191
- Portuguese gov't at Macao. . . . . 54
- Portuguese troops go to Peking 601
- Post-office establishment. . . . . 240
- Potomac, U. S. frigate. . . . . 9
- Pottinger, sir H., proclamations 119, 179,184,233,239,342,397,510,512,514, 626,682,683,
- Pottinger, sir Henry's return. . . . . 64
- Pottinger's, sir Henry, arrival. . . . . 584
- Presses and wardrobes. . . . . 427
- Prisoners of Madagascar released 642
- Prize money, agents for. . . . . 115
- Proclamation against seditious meetings. . . . . 686
- Provinces, divisions of the eighteen 46
- Pwankú, a portrait of. . . . . 47
- QUIN goes to the eastern coast. 254
- Quin, capt. in H. B. M. S. Raleigh 130
- REBELLION in Kwángtung. . . . . 6
- Register, the commencement of. 181
- Regulations, new and restrictive 128
- Relation with foreigners. . . . . 78
- Relations, British, state of. . . . . 185
- Reminiscences of the U. S. frigate Constellation. . . . . 329
- Reply to lord W. C. Bentinck. . . . . 4
- Residents, lists of foreign. . . . . 55
- Retrospection. . . . . 1,65,121,185,241,297, 345,401,457,521,577,672
- Reynolds, E. G. assist. land. offi. 240
- Rice, importation of. . . . . 17,20
- Riot in Canton, Dec. 12th, 1838. 307
- Riot in Canton, Dec. 7th, 1842. . . . . 687
- River obstructed at Howqua's fort 586
- Rivers in Chekiang. . . . . 168
- Roads, the committee for. . . . . 240
- Robinson, sir G. B. chief supert. . . . . 80
- Robinson, sir G. at Lintin. . . . . 185
- Robinson, sir G.'s policy. . . . . 131
- Roof of the world, Bám-i-Dúniáh 143
- SARAH, the first free trader. . . . . 24
- Scholars of the Mor. Ed. Soc. . . . . 552
- School-books wanted. . . . . 548
- Schooners built on European mod. 525
- Seamen's Friend Association. . . . . 350
- Seminary at Parapatan. . . . . 231
- Senhouse's sir H. F. death. . . . . 583
- Serpent, H. M. brig, visit Formosa 627
- Shantung, topography of. . . . . 557

- Shanghai attacked..... 397  
 Shansi, topography of..... 617  
 Shauhau, portrait of..... 453  
 Shinnung, portrait of..... 322  
 Ships of war required..... 255  
 Shipwrecked Chinese..... 247  
 Shrines of the Mantchous..... 429  
 Shuntien, department of..... 444  
 Siamese tribute-bearers..... 130  
 Sinologues, present number of.. 158  
 Sketch of Confucius' life..... 411  
 Sketches of China, by Davis... 81  
 Smith, G. H. on opium smoking. 587  
 Snokers of opium warned.... 524  
 Smugglers, seizure of..... 239  
 Smuggler killed at Whampoa... 183  
 Smugglers, action against..... 263  
 Snow at Canton, fall of..... 187  
 Society, the dissensions in foreign 129  
 Soldier's Manual, the..... 487  
 Sovereigns, portraits of the three 110  
 Spelter, export of, forbidden... 12  
 St. Paul's church, Macao, burnt... 81  
 St. Vincent, the ship, boat lost.. 355  
 Stanton, Vincent seized..... 527  
 Statesmen in China, life of... 610  
 Statistics of Chekiang..... 162  
 Stewart, C. E. assist. secretary.. 240  
 Stronach, reports of his school.. 176  
 Sú Tungpú, works of..... 132  
 Súchau, the statistics of..... 216  
 Sung dynasty, the Southern... 529  
 Summary of official papers..... 470  
 Sycee not to be exported..... 21  
 Sz'ehuen, insurrection in.... 17,128
- TA Pápau, a kidnapper..... 615  
 Tales of Táu priests..... 204  
 Tang's answer to Elliot..... 196  
 Tang Tingching arrives..... 187  
 Teishin and Tsishin degraded.. 681  
 Tie-chew dialect, Lessons in... 389  
 Tientsin, defenses at city of... 296  
 Tientsin, the defenses of..... 63  
 Tientsin, the situation of..... 97  
 Tinghái (Chusan) a free port... 119  
 Tinghái, capture of..... 60  
 Tinghái, manifesto by people of. 646  
 Tones in Chinese..... 44  
 Topography of Anhwei..... 307  
 Topography of Chili province... 438  
 Topography of Shánsi..... 617  
 Topography of the eighteen pro-  
 vines..... 41
- Topography of Fukien..... 651  
 Trade of the British stopped... 68,70  
 Traits of native character..... 480  
 Treachery, an instance of..... 508  
 Treaty, emperor approves..... 629  
 Treaty, memorial regarding the. 571  
 Treaty, manner of signing the.. 575  
 Treaty of peace broken off..... 579  
 Treaty, signing of the..... 519  
 Treaty, a commercial, proposed.. 67  
 Trial at Hongkong, notices of a. 461  
 Troughton, the English bark... 130  
 Tsang Wangyen, letter to..... 389  
 Tsientang river described..... 170  
 Tsz'ki, skirmishing at..... 496  
 Tsz'ki, situation and capture of. 498  
 Tsz'ki, a visit to the city of... 180  
 Tsz'ki, an attack on..... 234  
 Tsungming, notice of the island. 221  
 Typhoon of Aug. 5th, 1835..... 130  
 Typhoon of Aug. 3d, 1832..... 10  
 Typhoon at Macao &c..... 583  
 Tyrant, the village, executed... 21
- UNITED States' ships of war.. 11,186  
 238,329,576  
 Useful Knowledge, Society for.. 131
- VESSELS on the coast..... 15  
 Victoria, Lin's letter to queen... 522  
 Vineennes, U. S. sloop..... 186
- WANG Ting, suicide of..... 399,456  
 Wáng Tsinglán, letter of..... 389  
 Wánli, emperor of Ming..... 599  
 War with China, cause of the... 281  
 War, the cause of the..... 510  
 Warehousing in Macao..... 522  
 White Deer vale in Kiángsi... 383  
 Wood, Lt. John's journal..... 142  
 Writing, the several modes of.. 175  
 Wú's visit to the Constellation.. 333  
 Wúsung attacked..... 397,676
- YANGTsz' kiáng, course of..... 374  
 Yihin, emperor's son..... 16  
 Yishán, an interview with..... 183  
 Yishán, Yiking, and Wanwei de-  
 graded..... 685  
 Yuen Yuen made cabinet minister 20  
 Yuen Yuen, sonnets by..... 327  
 Yuenfusiuén, king of Cochinchina 400  
 Yükien eommits suicide..... 63,583  
 Yüyau, a visit to the city..... 189







# CHINESE REPOSITORY.

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VOL. XI.—AUGUST, 1842.—No. 8.

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ART. I. *Retrospection, or a Review of Public Occurrences in China during the last ten years, from January 1st, 1832, to December 31st, 1841. (Continued from page 374.)*

IN our last number, the review of the events of 1839, in Canton, was brought down to the end of March, when the negotiations regarding the mode of delivering the opium were still pending. These were soon settled; and on

*April 3d.* The second superintendent proceeded outside, to direct and oversee the fulfillment of the obligations. We continue this part of the narrative, as far as practicable, in the words of capt. Elliot's official dispatches to lord Palmerston.

“In my position, and with my thoughts intensely fixed upon the difficulties that have befallen this great trade, I may spare your lordship the language of excuse for the following matter. It is my first duty to express a plain conviction, that no efforts of her majesty's government, either of negotiation purely, or of negotiation supported by arms, could recover, for trade to be carried on at Canton, such a degree of confidence as would restore its late important extent. All sense of security has been broken to pieces. In fact, my lord, the first truth deducible from the actual proceedings of this government, is strikingly momentous; namely, that a separation from the ships of our country, on the main land of China, is wholly unsafe. The movement of a few hours has placed the lives, liberty, and property of the foreign community in China, with all the vast interests, commercial and financial, contingent upon our security, at the mercy of this government. And if this fearful intelligence reaches England and India before the news of our liberation, and before that of the reässuring measures which I felt myself called upon to take, I am greatly afraid that the shock will be incalculably heavy, and most widely felt. Indeed, before I leave this part of the subject, I would presume to express the anxious hope, that her majesty's government

will see fit, as soon as these dispatches come to hand, to make such a declaration concerning its general intentions, as will have the effect of upholding confidence. I am writing this dispatch, my lord, in a moment of anxiety, and I close it abruptly, to save the opportunity of Mr. Johnston, who is leaving us in our confinement, as your lordship will observe by the narrative dispatch, in a sudden manner. This is our first intercourse, of a sure kind, with our countrymen and families outside for twelve days."—*Corresp.* p. 384.

Commissioner Lin, "rash man," has brought on his country and on himself, the terrible reaction which the "stultified barbarian" foresaw and foretold. For dates of some minor occurrences, we refer our readers to the Repository, vol. VIII., p. 437. The following series of dates are addressed to viscount Palmerston.

"Canton, April 6th, 1839.

"My lord,—I resume my anxious task, taking up the narrative from the date of Mr. Johnston's departure to Macao on the 3d instant. The blockade has not relaxed,—indeed, judging from the increased rareness with which we receive information from below, the reverse is the case. We are without further intelligence than I recorded in my last dispatch. In other respects our situation is the same. Yesterday forenoon, Howqua and Mowqua visited me, and brought me the draft of a bond, which they said had just been placed in their hands by an officer deputed by the high commissioner. I returned it to them; but in the course of the afternoon, they left a copy of the same paper with the General Chamber of Commerce.

"Last evening, I received an official paper on the subject, (Chi. Rep. vol. VII., p. 650) to which I made no reply; and this afternoon a direct address from the high commissioner himself, enjoining the execution of this monstrous instrument. Tomorrow being Sunday, no reply need be made; but on the next day I shall return the answer now transmitted, and if we are ever free, the more practical and fit reply will be the withdrawal of all the queen's subjects from the grasp of this government. It has seemed to me, however, that the direct avowal of such a purpose at present would have the effect of increasing the great risks and discomfort of our situation. Trade with China at any point remote from the station of our ships, as I have already observed to your lordship, is no longer a possible state of circumstances. On reconsidering the public correspondence already transmitted, I find that the high commissioner boldly fastens our actual condition of imprisonment on my intention to make my escape, taking with me Mr. Dent.

"The facts shall answer his excellency. On the 19th ultimo, all intercourse between Canton, Whampoa, and the outside anchorages was authoritatively stopped by the commands of this government, and not a single ship's boat has succeeded in getting from Canton to Whampoa since the 21st ultimo, (excepting my own on the 21th at the risk of my life from Whampoa to Canton) up to this date, 6th April. I did not leave Macao till the 23d March. On the 24th I passed through the Bogue, and there I fell in with the British ship *Heroine*, detained (notwithstanding the perfect formality of her pass) upon the express ground that "householders" might attempt to escape on board of her. So much for the implication that all was open till I came in, with the intention to run out. Your lordship will know that I came here to do my duty, which was to place myself, if possible, between the fearful proceedings of his excellency and her

majesty's subjects, and, if I could not ward them off, at least to share them. This rash man is hastening on in a career of violence, which will react upon this empire in a terrible manner.

"I am sensible, my lord, that the whole body of reasoning governing my proceedings throughout the momentous affairs cast upon me, will demand a separate and detailed exposition. But situated as I am, uncertain of the means of communication, or opportunities of leisure which may be afforded to me, I feel assured your lordship will pardon me for noting any reflections that may occur to me in this detached and occasional way. Before the arrival of the high commissioner, I had steadily considered the expediency of formally requiring all the British ships engaged in the opium trade to sail away from the coasts of China. But the objections to that measure were very strong, and the result has proved that I took a sound view in refraining from it. In the first place, it was remembered that the late frequent changes of policy of the government in relation to this trade, left it a matter of perfect doubt to the very day before the commissioner's first edicts appeared, whether the avowed purposes were to be depended upon or not, or whether the object was merely the extensive check of the trade by subjecting it to heightened temporary inconvenience, and exacting some considerable fees for the price of its future relaxation.

"Although I had certainly come to the conclusion, for some months since, that the determination of the court to put down the trade was firmly adopted, I had neither then nor now formed such a judgment of its power effectually to accomplish that object. And it behoved me to pause most gravely before I committed her majesty's government to any direct concernment with this delicate subject, and immense mass of property, upon my personal opinions; or, without the strongest public necessity, immediately affecting the safety of the lives and general interests of her majesty's subjects. It should be added, too, that my own opinions were contradicted, in a strong practical form, by the persons most deeply interested; for the increasing imports proved that there was no real and general apprehension of the measures which have been taken. But an additional and pressing motive for caution in this respect arose from my conviction, that, be the traffic carried on how it might, the time had arrived when the merchants engaged in the trade at Canton must resolve to forgo their connection with it. And I was of opinion that the continuance of the shipping on the spot might enable them all frankly to meet any reasonable advances on the part of the high commissioner, with plain and respectful statements, setting forth their readiness to abandon the further pursuit of the trade entirely; but soliciting time and reasonable opportunities, upon the ground of the course of connivance it had enjoyed; and upon the great impulse it had so lately received by the public preparations of the imperial government to legalize it.

"Up to a very late date, my lord, no portion of the trade to China has so regularly paid its fees to the officers of this and the neighboring provinces, high and low, as that of opium; and, under all the circumstances of the case, I am warranted in describing the late measures to be those of public robbery, and of wanton violence on the queen's officers and subjects, and all the foreign community in China. In my dispatch of March 30th last, I have already acknowledged to your lordship that, looking to pressure of extreme urgency, I had made up my mind to incur very heavy personal responsibilities for the sake of peace and the general trade, concerning these ships. Once more referring your lordship to my

note to the governor, dated at Macao, on the 23d March, and a copy of which reached the keumin fu on the same day, by the avowal of the chief pilot whose duty it was to deliver it, I would ask, upon what admissible principle the government could make a prisoner of me? It was my fixed purpose, my lord, when I left Macao, to afford every reasonable satisfaction concerning the immediate withdrawal of this property, unquestionably drawn here by a long course of encouragement on the part of this government; and either to cause the merchants of my country, engaged in trade at Canton, to make solemn promises that they would abstain from connection with the opium traffic in future, or myself, on the part of her majesty's government, to undertake that no reclamation should be made if they were forthwith expelled.

"I must confess, that I had contemplated these gravest responsibilities with intense uneasiness; but for the sake of the considerations I have noticed, and mindful of the character of the trade, I should not have shrunk from them, if I could have drawn from this government reasonable securities for the future, and moderate explanations concerning the past. But, my lord, when I arrived at Whampoa, on the 24th ultimo, and learnt that this intemperate man had absolutely begun to work out the dark threats involved in his edicts, against the merchants of my country; I saw that there was no hope of accommodation by such means as I had considered. His purposes were plain; and it was my clear duty to let them reach me, and not the merchants acting principally for absent men, and therefore wholly incapable of taking consentaneous courses, or any other than those which would lead to separate and ruinous surrenders of all this immense mass of property.

"The surrender of the property at the first public summons was founded upon the clear perception, that the demand without alternative of any kind, under the circumstances of strictest and most unprovoked restraint, faithfully described in my public notice of March 30th (See Chi. Rep. vol. VII., p. 633), was an act of forcible spoliation of the very worst description, justly leaving to her majesty the right of full indemnity and future security. The situation of this peculiar property has been entirely altered by the high commissioner's proceedings; and his continuance of the state of restraint, insult, and dark intimidation, subsequently to the surrender, has certainly classed the whole case amongst the most shameless violences which one nation has ever yet dared to perpetrate against another. It is not by measures of this kind that the Chinese government can hope to put down a trade, which every friend to humanity must deplore; great moral changes can never be effected by the violation of all the principles of justice and moderation. The wise course would have been to make the trade shameful, and wear it out by degrees in its present form. The course taken will change the manner of its pursuit at once, cast it into desperate hands, and with this long line of unprotected coast, abounding in safe anchorages, and covered with defenceless cities, I foresee a state of things terrible to reflect upon.

"Perhaps, indeed, the chief mischief of the actual proceedings, is the evil feeling of revenge they will unquestionably produce in the minds of the class of men, otherwise disposed to engage in the traffic for the mere love of gain; they will seem to justify, in the consciences of such persons, every species of retaliation. Indeed, I feel assured, that the single mode of saving the coasts of the empire from a shocking character of warfare is interference of her majesty's government for the just vindication of all wrong, and the effectual prevention of crime and wretch-

edness by permanent settlement. Comprehensively considered, this measure has become of high obligation towards the Chinese government, as well as to the public interests and character of the British nation. There can be neither safety nor honor for either government till her majesty's flag flies on these coasts in a secure position.

“April 11th, 1839.

“The interval between the date of my last notice and the present, has been mainly occupied by the high commissioner's pertinacious adherence to the demand for the execution of the bond. (Chi. Rep. vol VII., p. 650.) The American and Dutch consuls have been similarly assailed, and have replied substantially in the same sense.

“Prisoners in his excellency's hand, I have not considered it expedient for the present to explain, that, whilst her majesty's government will offer no objection to the principle, that the emperor has the just right to make what laws seem good to him for the government of all persons in his dominions, there will remain, first, the right of remonstrance and its consequences to her majesty; secondly, the free election of departure to her majesty's subjects; and, thirdly, an inherent impossibility to the admissible execution of any legislation involving capital, and probably any other, punishment or liability, save expulsion, in respect of her majesty's subjects who may remain in China, till the laws, in the language of his late majesty's instructions, shall be administered towards them “in the same manner in which the same are, or shall be, administered towards the subjects of China.” Denied all right of free intercourse, or appeal to the higher tribunals of the empire, the state of circumstances contemplated in the instructions does not exist. Being on this subject, I should not omit to mention to your lordship that most of the foreign merchants in Canton had already signed and transmitted to the high commissioner, a voluntary pledge, couched in very extensive terms, to the effect, that they would have no further connection with the opium traffic. His excellency, however, was not satisfied, and hence the bond.

“I trust that I shall be able to avert any recurrence to intimidatory proceedings against the merchants, concerning this monstrous instrument, presented at a moment and under circumstances which intensely aggravate the responsibility that the high commissioner is casting upon his country and himself. His excellency, however, left Canton for the Bocca Tigris yesterday evening, to be present at the delivery of the opium; and I know not what effect my late address produced upon him. But adverting to the demand I have made for time, (which I have made principally to turn aside a return of proceedings against the merchants,) I need hardly acquaint your lordship that my first measure after we are set at liberty, will be to declare her majesty's government irresponsible for the safety of British shipping or property which may enter this port subsequently to the date of my notice. And with the liberty and lives of her majesty's subjects in constant danger, pending their continued stay within the grasp of this government, I shall further enjoin them all, in urgent terms, to quit the place with her majesty's establishment. My own departure will be regulated by the fulfillment of my public engagements to this government.

“We hear of the arrival of the ships at Lankeet, but the blockade continues very strict, and I am without letters from Mr. Johnston, since his departure on the 3d instant. Your lordship will judge of our separation from all intercourses with the ships and people of our countries, when I mention that I have not suc-

ceeded in getting one line from any person outside, since my imprisonment here on the 24th ultimo. It is to the great honor of a community principally composed of merchants unaccustomed to confinement and anxiety of this distressing nature, that their confidence in the protection of his majesty's government is their sufficient support.

“April 13th, 1839.

“I permit myself to refer your lordship to the memorials laid before the emperor relating to the opium question, which were transmitted, in a printed form, in my dispatch of February 2d, 1837. Their attentive consideration will be needful for the treatment of the grave public difficulties forming the subject of these dispatches. The memorial of the governor and lieutenant-governor of these provinces (vol. V., page 259,) in support of the legalization policy, was formally transmitted to the foreigners through the official organs of the government, together with their own remarkable report (vol. V., page 385). The natural effect was an immediate and prodigious impulse to the trade; and dismissing all claim for moderation, arising from the considerations of the laxness of the court (to use careful terms), and the long connivance of the officers, the fact now noticed should of itself have secured to this property, upon every ground of justice and sound policy, totally different treatment than has now been hazarded. The utmost conceivable encouragement, direct and indirect, upon the one hand, and sudden violent spoliation on the other, are the characteristics of the Chinese measures concerning the opium subject.

“The institution of intimidatory proceedings against the merchants, the continued forcible detention of all our persons, the menaced privation of fresh water, of food, and of the life of her majesty's officer, form the heavy account of responsibilities which this government has now incurred. I am not ignorant, my lord, that the sacredness of British life, liberty, and property, from sudden and most unjustifiable aggression, is an active principle of that spirit of government which has placed us where we stand amongst the nations. And whatever portion of the uttermost fraction of expense her majesty in her magnanimity may be pleased to restore, the requirement of the whole certainly seems to be of highest obligation. Such a course is necessary, not for the sake of the value surrendered, or to be recovered by force, but for the effectual prevention of the like dark proceedings.

“There is reason to believe, that the author of the rational policy advocated in these papers, was the great minister Yuen Yuen, formerly governor of these provinces, a man of singular moderation and wisdom, and probably more versed in affairs of foreign trade and intercourse, than any statesman in the empire. Hü Náitsz', who was an officer in this province during his administration, is supposed to have acted under his guidance, and Yuen Yuen's concurrent retirement, or nearly so, from the Inner Council, by the emperor's permission, with the late degradation of Hü Náitsz', is a circumstance which favors these views. The adverse character of reasoning in these reports is less remarkable in my judgment, on account of the special hostility to the legalization of opium, than because of the general reactive and restrictive spirit concerning the whole subject of foreign intercourse.

“This scheme of policy would necessarily acquire prodigious credit and force, if the present proceedings were lightly treated. But from all I have been able to observe of the character of this court, it seems to be a just inference that

immediate and vigorous measures on the part of her majesty's government will as suddenly and completely restore the wise and liberal party to the ascendant in the emperor's councils, as it was lately cast out. At all events, the time has arrived when her majesty's government must consent to the rapid growth of relaxation, or restriction, concerning foreign intercourse; the more sinister of which policy has prevailed for the moment, and is actually in harshest operation. In my own humble opinion, the Chinese government is utterly without the spring of power to jerk back (if I may so have it) to the accomplishment of the present reactive purposes; in my mind, they can lead only to a safe setting aside by her majesty's prompt, powerful, and measured intervention, or to discredit, but not less certain, overthrow, by the movements of lawless men on the coasts.

"Thus profoundly impressed, (and my practical opportunities of judging are so favorable, as to go far to compensate my inability to search such subjects with the needful spirit.) I cannot but express the anxious hope that her majesty's government will find it easier, more just to itself, and more considerate to this empire, to adjust the effects of the rash but impotent proceedings which emanate from the actual councils of the emperor, than to remedy, at some little later period, evils of a different and far more difficult nature. It has sometimes occurred to me, that the uneasy temper of the Nepaulse and Burmese courts, particularly on the subject of the residence of political agents, is not entirely unconnected with Chinese suggestion; neither can I dismiss from my mind the surmise, that the increasing indisposition of the Chinese to the foreign trade by the sea-shore, may find some explanation in the existence of an establishment at Peking, which I need not advert to particularly; but whence the notion, that safer and more extensive commerce and intercourse might be carried on by the land frontier would arise more naturally, than any suggestions favorable to the British government, or to the protection of British trade.

"April 17th, 1839.

"The correspondence will inform your lordship that our close captivity still continues: the servants, however, are coming back gradually: and I collect from a letter of Mr. Johnston's, dated on the 15th instant, that about one half of the opium surrendered will be delivered to the officers of the Chinese government to-morrow evening.

"April 22d, 1839.

"Our confinement still continues. \* \* \* The interruption of my communications with Mr. Johnston, at the Bocca Tigris, prevents me from knowing whether the one half of the opium be actually surrendered. But I have no doubt that must be the case, and indeed his excellency's late communication contains an avowal that he does not mean to keep his pledge in respect to the opening of the intercourse. No circumstance shall disturb my determination to let him fill the measure of his responsibility. For I well know that remonstrance from a man in my present situation to a high Chinese officer, determined to be false and perfidious, can serve no other purpose than to furnish him with adroit turns in plausible palliation of his own conduct.

"Appeals to reason or justice are out of the question; complaint would be unbecoming; and we would only run the language of warning or indignation to his own advantage. The necessary reply to all this violation of truth and right is a blow, and that it consists neither with my power nor authority to inflict. But when I am in a convenient situation for placing the real bearings of circum-

stances under view, your lordship may be assured the task shall be performed calmly and plainly. Yesterday the hong-merchants brought me a direct address under the seals of the high commissioner, the governor, and lieutenant-governor, reiterating the demand for the bond. I tore it up at once, and desired them to tell their officers that they might take my life as soon as they saw fit; but that it was a vain thing to trouble themselves or me any further upon the subject of the bond. There had been men, I reminded them, with naked swords before our doors, day and night, for more than four weeks, and as it was to be presumed they had orders to kill us if we attempted to escape (though there had been no previous formality of a bond of consent) there could be no need for our bonds of consent to the killing of other people at some future period. It was competent for the emperor of China to make what laws he saw good, incurring the risks of their execution, risks which it was not to be denied were very considerable, and about which they should hear more, when I could find a suitable occasion to treat so grave a subject.

“Turning now to other things, I would beg to turn your lordship’s particular attention to the expressions significant of some purpose of indemnity or remuneration, which are to be found throughout the commissioner’s papers; and upon this point it is most material to observe that the first pretensions concerning the burning of the opium have entirely disappeared from the later documents. Indeed, my lord, I have ascertained beyond all doubt, that the surrender of this mass of property (under the declaration that it was taken away from her majesty’s subjects in the name of her majesty,) has overturned the original schemes (of whatever nature they were), and that the high commissioner has applied to the court for orders concerning its disposal. In the meantime, he remains at the Bocca Tigris, superintending an elaborate examination, careful repackage, and classification of the opium into three sorts; carefulness which does not accord reasonably with destructive intentions. In my judgment, the main body of this opium, in fact all that is saleable, will be turned to the most advantageous account; and I confess I have a suspicion that the present spoliatory measures will end in the legalization of the trade, upon the footing of a government monopoly, with probably some provision for the cessation of imports for one year, and perhaps a limited and annually decreasing amount, after the expiration of that period. This train of events is agreeable to the suggestions of the most enlightened Chinese statesmen; and the actual possession of at least one year’s consumption, will enable the government to commence its operation on the favorable footing of making the native consumers pay such prices as will place the government in a situation to reimburse the foreign claimant fully for his opium, and leave a handsome surplus to go to the imperial treasury.

“The actual price of opium in this city is certainly nothing under 1200 dollars a chest: I learn that late deliveries have been made outside at about 600 dollars a chest. Your lordship will judge how easily the Chinese government may form a sufficient fund to defray the charge of indemnity. However, without prolonging this course of speculation, I may say, that there is no doubt at all of the intention to pay something by some means. Let her majesty’s government then think fit to respond to these tidings with an immediate and strong declaration that it will exact complete indemnity for all manner of loss; and I am well assured that such a communication alone will so hasten the purposes of the Chinese government, and so extend the measure of remuneration (certainly



already intended,) that there will be nothing to seek for under that head by the time that force can reach these coasts. The demand of all others which the Chinese would least wish to meet at such a moment is one involving money payment.

“I will not dismiss these remarks without taking the liberty to submit, in a brief form, the general impressions which are more and more forcibly fixing themselves upon me, as I attentively consider the whole subject of these dispatches. In the first place, it appears to me that the immense extension of our peaceful trade and intercourse with this empire is as certain as any event dependent upon human agency can be said to be.

“Secondly.—That this object can alone be attained by immediate vigorous measures, founded upon the most moderate ulterior purposes.

“Thirdly.—That as a more just, necessary, or favorable conjuncture for action never presented itself, so, upon the other hand, it cannot be cast away, except at the certain and immediate sacrifice of honorable trade and intercourse with the empire; and the production of such a condition of frightful evil as her majesty's government will not bear to consider. And, lastly, that every man's just indemnity may be surely recovered from this government.

“May 4th, 1834.

“The monotony of our confinement till this date, has been interrupted by nothing except harassing rumors concerning Macao, forming the subject of other dispatches. But to-day an official paper has reached me (vol. VIII., p. 15) which your lordship will observe opens out the way to all but sixteen persons. I need not say that I shall not quit Canton till my public obligations are fulfilled, and never, except in the company of those of my countrymen whose names are mentioned in this paper. I have just issued the accompanying circular (vol. VIII., p. 17), and at a future moment, when the present proposed purposes of relaxation are in train, and the Chinese less liable to excitement, which might have the effect of abruptly closing the door again, I shall promulgate the inclosed notice (vol. VIII., p. 28). My last information from Mr. Johnston, dated on the 2d inst. reports the deliveries to be 15,501 chests; and I hope the whole will be completed in about ten days. The present event furnishes a suitable occasion for closing this part of my report.

I have, &c.,

—*Corresp.* pp. 385-391.

(Signed)

“CHARLES ELLIOT.”

*May 6th.* The European boats, with about fifty passengers left Canton this day, for Whampoa and Macao.

*21st.* The delivery of the whole amount of opium 20,253 chests, was this day completed.

*24th.* Captain Elliot when about to leave Canton, addressed to his excellency the following note.

“Elliot, &c., &c., having now fully accomplished his pledges to this government, in the delivery of the whole amount of the opium; and being in bad health, has the honor to inform your excellency that it is his purpose to take his departure from Canton this day, and proceed in his own boat to Macao. He begs at the same time to take leave of your excellency. And he has the honor. &c.,

—*Corresp.* p. 417.

(Signed)

“CHARLES ELLIOT.”

On the same day, the governor gave the following reply, which was communicated through the prefect.

“ This having been duly received, I, the governor, have considered it.

“ Before, at the time of removing the guard, it was directed that the said superintendent should leave Canton, in order to conduct the delivery of the opium; but on the ground that all the foreigners remaining at Canton still required to be controlled and restrained, he did not at once perfer his request to depart. At this time, being in bad health, he has presented his address of leave. It is surely right that he should be permitted to go to Macao, that he may be enabled to receive medical treatment. At present, although the opium has been all delivered to the amount before stated, yet the high commissioner and I, the governor, have still many matters regarding which to direct him to act. The said superintendent having a respectful sense of duty, and being able in action, must hasten to recover his health speedily. He must not delay, and while he has been ready at the first, be found lacking at the last. Let him also, on his arrival at Macao, faithfully and truly examine; and if the foreigners of every nation residing at Macao are guilty of secreting any opium, he must instantly command them, one and all, to deliver up the entire quantity. It is of importance that no remnant of the evil be left. I proceed at once to give these commands. When they reach the prefect, let him instantly enjoin them on the said superintendent Elliot, that he may pay obedience. Let there be no opposition. Hasten! Hasten!”  
 May 24th. 1839.—*Corresp.* p. 417.

22d. Captain Elliot issued a public notice to British subjects, enjoining upon them not to require, aid, or assist in introducing British ships or property within the port of Canton, or to stay there after his own departure.

23d. A memorial to lord Palmerston, signed by British merchants, was forwarded to England. Vol. VIII., p. 32.

27th. Captain Elliot returns to Macao, in company with the sixteen individuals sent out of the country by the Chinese authorities, because they had been engaged in the opium traffic. All these persons signed a promise that they would never return to Canton.

30th. The clipper Ariel sailed this day with dispatches to the home government. The U. S. A. ships of war Columbia and John Adams, had arrived a few days before.

During the month of June the whole amount of opium seized by the Chinese was destroyed at Chinkau near the Bogue under the superintendence of the commissioner. For an account of the process, see vol. VIII., page 70. All British subjects and shipping also left the city and port of Canton, in compliance with captain Elliot's notice. A few other events of minor importance occurred, as detailed on page 438 of vol. VIII. The first great act of the drama in opening a new and we hope improved intercourse between China and western nations here ends. The consequences of the commissioner's conduct will no doubt extend, like the circling waves in a pool, farther and farther as time develops them, until the whole empire feels the influence.

(To be continued.)

ART. II. *Sketch of the life of Confucius, the Chinese moralist.*

IT would be a subject worthy of the attention of a scholar, who was thoroughly acquainted with the theories of the most distinguished Greek and Roman teachers of ethics, and able to give a digest of their several systems of morals, to draw a careful comparison between them and those most popular among the chief Asiatic nations. We think a very instructive volume might thus be made upon this subject, forming a sort of harmony of heathen ethics. By bringing into one view the most prominent features of the Vedas, and the writings of such men as Plato, Socrates, Seneca, Cicero, Aristotle, Zoroaster, Confucius, Mencius, and Láutsz', and exhibiting under proper heads, the distinctive notions of these distinguished men upon the great principles of human action, we should possess a work alike interesting and instructive. We suspect that a remarkable similarity would be found between the instructions of the European and Asiatic teachers regarding the conduct of a man, and how he ought to act in the different relations and duties of life; we should see, too, that, however much they might differ in their theories with regard to his origin and end, they would concur in recommending him to live temperately, honestly and peacefully. We would also have the author of such a synopsis of morals well acquainted with the Bible, heartily loving and reverencing it as a divine book, that he might show his readers what degree of correspondence existed between its pure doctrines and those of these philosophers. The result of such an investigation, (and we are not aware that it has ever been made in just this form,) would, we think prove in a most conspicuous manner, the truth of the apostle's declaration: "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves; which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." It would probably show that heathen moralists have laid down many rules for the guidance of their fellow-men in consonance with the perfect law of God, and these teachers have always set up a higher standard of action than has been followed by themselves or their disciples. The comparison between the principles they have laid down, and their own practice and that of the people would also conclusively show how true is another declaration of the same

apostle, when speaking of the iniquities of pagan nations: "Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them." Tholuck has drawn a striking sketch of the characteristics of heathen philosophy and morals among the ancients of southern Europe, and exhibited the consequences of some of the principles taught by their sages, in the vile depravity of the people, both drawn from the histories and other writings of those nations themselves; which show most strikingly the justice of these declarations. A similar examination and comparison of the writings of the Chinese sages with the practice of the people, would undoubtedly lead to the same results. We have already made a few reflections upon this point in a former number, when speaking of Luhchau's Female Instructor, and it is not our present object to pursue this train of thought any farther than to suggest this topic to some of the students of Chinese as one to which their attention might be profitably directed.

Among the persons who have been distinguished among men for their writings on moral subjects, Confucius, so far as reverence for his name, and obedience to his instructions and dogmas is concerned, stands beyond all comparison in the first place. Even the trifling and jejune expressions found in his writings, the trivial incidents of his life as narrated in the memoir by his pupil 'Tsz' tsz', as well as his more weighty and remarkable sayings and doings, are surrounded with interest, when we remember the influence they have had upon so large a portion of mankind. This influence has permeated the mind of the Chinese, and from the people extended itself by degrees through the whole structure of the government of the country, and there can be no doubt has proved one of the principal causes of the uniformity of the Chinese character and writings for the last two thousand years. As some curiosity naturally arises to know something of the personal history of one whose writings have had such an influence upon the thoughts of his fellow-men, we have collected a few notices concerning him, from the last two volumes of the *Shing Miáu Sz'tien Tò káu*,\* or Sacrificial Ritual of the temple of Sages, which contain drawings and annexed descriptions of the principal events in his life.

The father of Confucius was a district magistrate of the city of Tsau in the petty kingdom of Lú (now Shántung province) and having no son by his wife or concubine who could succeed him, sought

\* For a farther notice of this work, see vol. II, page 236.

a third alliance with Chingtsái, a daughter of the family of Yen, who became the mother of the philosopher. Other accounts make him to have been an illegitimate child of these two persons. His birth took place in the 21st year of the reign of king Ling of the Chau dynasty, B. C. 549-550, the same year in which Cyrus became sovereign of the Medes and Persians. His mother named him Kiú, from the name of the mountain Kiúni, where she had prayed for a child, and his marriage style was Chungni, meaning the second son Ni, Ni referring also to this mountain. Subsequent veneration for the sage has added the accounts of many marvels which happened upon his birth, such as heavenly music being heard in the air; two dragons winding over the roof; five old men appearing at the door, who after consulting together, suddenly vanished; and a unicorn or *kilin* bringing a tablet in his mouth to his mother in one of her trips to the mountain. At his birth, five characters were seen on his breast which declared him to be "the maker of a rule for settling the world." His face showed in miniature the five mountains and four great rivers of China; his hands hung below his knees, and his stature was nine cubits and five tenths, and whatever may have been the measure of a Chinese cubit at that period, every body called him the tall man.

Confucius lost his father when he was three years old, and during his youth he was poor and unknown; but his gravity and attention to his studies drew the observation of his townsmen. He passed for a young man of remarkable wisdom, already equalling the learned men of the country in his knowledge of the manners of ancient times. At the age of seventeen, he was appointed to act as a clerk in the department of grain, which was then as now paid into government as a tax in kind. His careful management of the affairs committed to him raised his reputation, and caused him to be appointed shortly after in his nineteenth year to the general supervision of the fields and parks, and to oversee the breeding of the cattle of government. At this time he married a daughter of Kí Kwán, and on the birth of his only son two years after, lord Cháu, governor of Lú, sent him two carps as a congratulatory present, whereupon Confucius named the boy Lí, or Carp, and styled him Piyii, or Uncle-fish, in compliment to his friend. In his twenty-fourth year he lost his mother, whom he buried in the same grave with his father, and then according to ancient usage resigned his office to mourn for her three years. It seems that this custom had fallen into desuetude during the distracted state of the country, and Confucius endeavored to imitate the example of the ancient kings Yáu and Shun, whom he took for his patterns.

This revival of ancient rites impressed his townsmen with a deep sense of his respect for former usages, and led them to copy his example. From them it spread to the neighboring states, and has been followed from that day to this.

The three years of his retirement were not lost, for in them Confucius devoted his time to study. He diligently examined the ancient books to learn what constituted the instructions of the kings of antiquity, and to ascertain the means by which they hoped to attain the perfection of morals. The result of his studies was that he determined to devote his life to the instruction of his countrymen, in order to revive in them an attachment and respect for ancient usages, in the practice of which he thought lay all social and political virtues. Not content with explaining to his countrymen the precepts of pure morality, he proposed to found a school, in order to train up pupils who could diffuse his doctrine to all parts of the empire, and carry on what he had begun. It also formed part of his plan to compose a series of works in which his doctrines should be fully exhibited. All these designs he lived to accomplish. In carrying his plans into effect, and in promulgating his instructions, he generally met with an attentive hearing, although he was at times the butt of contradiction from some persons, and the object of ridicule from others.

The greater part of the life of Confucius was passed in traveling, visiting the courts of the petty princes whose states then constituted the empire under the sovereign of the Chau dynasty. This course was, as might be expected, fruitless in reforming these states, but it diffused a general knowledge of himself and his doctrine, and procured him scholars. The prince of Tsí was the first who invited him to his court, and received him with distinction. The prince heard him with pleasure and applauded his maxims; but to the chagrin of Confucius, he continued to live in luxury and allow his ministers to oppress his subjects and abuse their power. He, however, offered him for his maintenance the revenue of a considerable city, which the philosopher thought proper to decline, alleging that he had done nothing to merit such a recompense. After sojourning a year in Tsí, and seeing that his discourses produced no effect to reform the abuses and evils of the country, he left it, and visited some of the other principalities.

On the road between Tsí and Chin, he got into a difficulty. The prince of Wú having attacked Chin, the lord of Tsí came to his relief, and sent an invitation to Confucius to join him, but the other party, fearing that he would do them a disservice, sent people to in-

tercept him. They surrounded him in the wilderness and would have starved him to death, had not his friend come to his relief after a detention of seven days. After this narrow escape, he returned home, and the prince of Lú gave him a carriage, two horses and a servant, with which he set off for the capital Kingyang (now in Kánsu province), where the dynasty of Chau had their sway. Here he passed his time in observing the forms of government, the condition of the people and their manners, and how the rites and ceremonies of the ancient kings were regarded. He held several interviews with the ministers of the court, was permitted to visit the emperor's ancestral hall, and other sacred places, and had access to the archives of the kingdom from which he was allowed to take extracts.

Another object in his visit to the capital was to see Láutsz', the founder of the Táu sect or Rationalists, who lived in a retired place some distance from court. This old philosopher, accustomed to visits from men of all ranks received Confucius and his disciples with indifference. He was reclining on an elevated platform, and hearing that his visitor had come to hear from his own mouth an exposition of his tenets, and to ask him about propriety, he roused himself to receive him. "I have heard speak of you," says he, "and I know your reputation. I am told that you speak only of the ancients, and discourse only upon what they taught. Now, of what use is it to endeavor to revive the memory of men of whom no trace remains on the earth? The sage ought to interest himself with the times in which he lives, and regard present circumstances; if they are favorable, he will improve them; but if on the contrary they are unfavorable, he will retire and wait tranquilly, without grieving at what others do. He who possesses a treasure will try to have every body know it; he will preserve it against the day of need: this you will do if you are sage. It seems, judging by your conduct, that you have some ostentation in your plans of instruction, and that you are proud. Correct these faults, and purify your heart from all love of pleasure; you will in this way, be much more useful than seeking to know what the ancients said."

Láutsz' also observed, "A discreet merchant keeps his affairs to himself as if he knew nothing; an excellent man although highly intelligent demeans himself like an ignorant man." Confucius, remarked to his disciples, "I have seen Láutsz'; have I not seen something like a dragon?" On leaving him, Láutsz' at parting said, "I have heard that the rich dismiss their friends with a present, and the benevolent send away people with a word of advice; whoever is talented

and prying into everything, will run himself into danger because he loves to satirize and slander men; and he who wishes to thoroughly understand recondite things will jeopard his safety, because he loves to publish the failings of men." Confucius replied, "I respectfully receive your instructions," and thus left him. Láutsz' advice seemed directed against a too inquisitive philosophy, and meddling too much in the affairs of the world; he was rather of the Budhistic school of quietists, while Confucius wished men to endeavor to make each other better.

Confucius, like Socrates and other teachers, used to teach his disciples while walking with them, deriving instruction from what he saw. He was once walking with them by the bank of a stream, and stopped from time to time to look very intently at the water, until their attention was excited and aroused to ask him the reason. "You say well," said he, "that the running of water in its bed is a very simple thing, the reason of which everybody knows; I was however rather making a comparison in my own mind between the running of water and doctrine. The water, I reflected, runs unceasingly, by day and by night, until it is lost in the bosom of the mighty deep. Since the days of Yáu and Shun, the pure doctrine has uninterruptedly descended to us; let us in our turn transmit it to those who come after us, that they from our example may give it to their descendants to the end of time. Do not imitate those isolated men (referring to Láutsz') who are wise only for themselves; to communicate the modicum of knowledge and virtue we possess to others, will never impoverish ourselves. This is one of the reflections I would make upon the running of water."

This peripatetic habit, and the aptitude for drawing instruction from whatever would furnish instruction, was usual with the philosopher, and he seldom omitted to improve an occasion. Once when walking the fields, he perceived a fowler, who having drawn in his nets, distributed the birds he had taken into different cages. On coming up to him to ascertain what he had caught, Confucius attentively remarked the vain efforts of the captive birds to regain their liberty, until his disciples gathered round him, when he addressed the fowler, "I do not see any old birds here, where have you put them?" "The old birds," said he "are too wary to be caught; they are on the lookout, and if they see a net or a cage, far from falling into the snare, they escape it and never return. Those young ones which are in company with them likewise escape, but such as only separate into a flock by themselves and rashly approach, are the birds I catch.



If perchance I catch an old bird, it is because he follows the young ones." "You have heard him," said Confucius turning to his disciples; "the words of this fowler afford us matter for instruction. The young birds escape the snare only when they keep with the old ones; the old ones are taken when they follow the young: it is thus with mankind. Presumption, hardihood, want of forethought, and inattention, are the principal reasons why young people are led astray. Inflated with their small attainments, they have scarcely made a commencement in learning, before they think they know everything; they have scarcely performed a few common virtuous acts, and straight they fancy themselves at the height of wisdom. Under this false impression, they doubt nothing, hesitate at nothing, pay attention to nothing; they rashly undertake acts without consulting the aged and experienced, and thus securely following their own notions, they are misled, and fall into the first snare laid for them. If you see an old man of sober years so badly advised as to be taken with the sprightliness of a youth, attached to him, and thinking and acting with him, he is led astray by him and soon taken in the same snare. Do not forget the answer of the fowler, but reflect on it occasionally."

Having completed his observations at the capital, Confucius returned by way of Tsí, to his native state Lú, where he remained ten years. His house now became a sort of lyceum, open to every one who wished to receive instruction. His manner of teaching was to allow his disciples or others to come and go when they pleased, asking his opinion on such points, either in morals, politics, history or literature, as they wished to have explained. He gave them the liberty of choosing their subject, and then he discoursed upon it. From these conversations and detached expressions of the philosopher, treasured up by his disciples, they afterwards composed the Lun Yü, now one of the Four Books. Confucius, it is said, numbered upwards of three thousand disciples, or perhaps we ought to call them advocates or hearers of his doctrine. They consisted of men of all ranks and ages, who attended upon him when their duties or inclinations permitted, and who materially assisted in diffusing a knowledge of his tenets over the whole country. There were, however, a select few who attached themselves to his person, lived with him and followed him wherever he went; and to whom he intrusted the promulgation of his doctrines.

After several years of retirement, Confucius was called into public life. The prince of Lú died, and his son, entertaining a great respect for the philosopher, and esteem for his instructions, invited him to

court in order to learn his doctrine more fully. After becoming well acquainted with him, and reposing confidence in his integrity, the young ruler committed the entire management of the state to him; and the activity, courage, and disinterested conduct which he exhibited in the exercise of his power, soon had their happy effect upon the country. By his wise rules and the authority of his example and his maxims, he in a short time reformed many vicious practices, and introduced order and sobriety in the place of waste and injustice. He occupied himself with agriculture, regulated the revenue and the manner of receiving it, so that soon, in consequence of his measures, the productions of the state were increased, the happiness of the people extended, and the revenue considerably augmented.

He carried his reforms into every department of justice, in which soon after he entered upon his duties as minister, he had an opportunity of exhibiting his inflexibility. One of the most powerful nobles of the state had screened himself from the just punishment due to his many crimes, under the dread of his power and riches, and the number of his retainers. Confucius caused him to be arrested, and gave order for his trial; and when the overwhelming proofs brought forward had convinced all of his guilt, he ordered him to lose his head and presided himself at his execution. This wholesome severity struck a dread into other men of rank, and likewise obtained the plaudits of all men of sense, as well as of the people, who saw in the minister a courageous protector ready to defend them against the tyranny of men in power.

These salutary reforms had not been long in operation, before the neighboring states took alarm at the rising prosperity of Lú, and the prince of T'sí, who had recently usurped the throne by assassinating its occupant, resolved to ruin the plans of Confucius. To this end, he appointed an envoy to the young prince, with whose character he was well acquainted, desiring to renew the ancient league of friendship between the two countries. This envoy was charged with presents consisting of thirty fine horses beautifully caparisoned, a large number of curious rarities, and twenty-four of the most accomplished courtesans he could procure in his dominions. The scheme succeeded; before these seductive damsels, the austere etiquette of the court of Lú soon gave way; and fetes, comedies, dances and concerts took the place of propriety and decorum. The presence of the sage soon became irksome to his master, and he at last forbid him to come into his sight, having become quite charmed with his fair enchantresses, and no longer able to endure the remonstrances of his minister.

Confucius, thus disgraced in his own country, now at the age of fifty, left it and retired to the kingdom of Wei, where he remained more than ten years without seeking to exercise any public employ, but principally occupied with completing his works and instructing his disciples in his doctrine. During his residence in Wei, he frequently made excursions into other states, taking with him such of his disciples as chose to accompany him. He was at times applauded and esteemed, but quite as often the object of persecution and contempt; more than once his life was endangered. He compared himself to a dog driven from his home: "I have the fidelity of that animal, and I am treated like it. But what matters the ingratitude of men? They cannot hinder me from doing all the good that has been appointed me. If my precepts are disregarded, I have the consolation in my own breast of knowing that I have faithfully performed my duty." He sometimes spoke in a manner that showed his own impression to be that heaven had conferred on him a special commission to instruct the world. When an attempt was made on his life, he said, "As heaven has produced such a degree of virtue in me, what can Hwántú do to me?" On another occasion of danger he said, "If heaven means not to obliterate this doctrine from the earth, the men of Kwáng can do nothing to me."

At the age of sixty-eight, after an absence of fourteen years, Confucius returned to his native country, where he lived a life of retirement, employed in putting the finishing hand to his works. In his sixty-sixth year, his wife died, and his son Peyü mourned for her a whole year; but one day overhearing his father say, "Ah! it is carried too far," he dried up his tears. Three years after, this son also died, leaving a son Tsz'sz', who afterwards emulated his grandfather's fame as a teacher, and became the author of the *Chung Yung*, or *True Medium*; he was also the instructor of Mencius. The next year, Yen Hwui, the favorite disciple of the sage, died, whose loss he bitterly mourned, saying, Heaven has destroyed me! heaven has destroyed me! He had great hopes of this pupil, and had depended upon him to perpetuate his doctrines.

An anecdote is related of him about this time of life, which the Chinese regard as highly creditable to their sage. Tsz'kuung, one of his disciples, was much surprised one morning to meet his master at the door, dressed with much elegance and nicety. On asking him where he was going, Confucius, with a sigh, replied, "I am going to court, and that too without being invited. I have not been able to resist a feeling which possesses me to make a last effort to bring a

just punishment upon Chin Chen, the usurper of the throne of Tsí. I am prepared, by purification and fasting, for this audience, so that if I fail, I shall not have to accuse myself." On presenting himself, he was received with respect and immediately admitted to an audience; and the prince of Lú asked him what important affair had called him from his retirement. Confucius replied, "Sire, that which I have to communicate alike concerns all kings. The perfidious Chin Chen has imbrued his hands in the blood of his legitimate sovereign Kien. You are a prince; your state borders upon Tsí; Kien was your ally, and originally of the same race as yourself. Any one of these reasons is sufficient to authorize you to declare war against Chin Chen, and all of them combined, make it your duty to take up arms. Assemble your forces, and march to exterminate a monster whom the earth upholds with regret. This crime is such that it cannot be pardoned, and in punishing it, you will at once avenge an outrage against heaven, from whom every king derives his power; against royalty, which has been profaned by this perfidy; and against a parent, to whom you are allied by ties of blood, of alliance and of friendship."

The prince, convinced of the criminality of Chin Chen, applauded the just indignation which inspired the heart of Confucius, but suggested that before he took order upon such an enterprise, it would be best to confer with his ministers. "Sire," he replied, "I have acquitted myself of a duty in laying this case before you; but it will be useless to insist upon it before your ministers, whom I know are disinclined to enter into my views. Reflect, I pray you, as a sovereign, upon what I now propose, and consult only with yourself as to its execution. Your servants are not sovereigns, and have other and their own ends to gain, to which they sometimes sacrifice the good of their master and the glory of the state. I have no other end in view than to support the cause of justice, and I conjure you, by the sacred names of justice and good order to go and exterminate this miscreant from the earth, and by restoring the throne of Tsí to its rightful owner, to exhibit to the world your justice, and strike a salutary terror into the hearts of all who may wish to imitate this successful villainy." On leaving, the prince said to Confucius, "I will think seriously on what you have said, and if it be possible, will carry it into execution."

Towards the end of his days, when he had completed his revision of the Five Classics, he with great solemnity dedicated them to heaven. He assembled all his disciples, and led them out of the town

to one of the hills where sacrifices had been usually offered for many years. He here erected a table or altar upon which he placed the books; and then, turning his face to the north, adored heaven, and returned thanks upon his knees in a humble manner for having had life and strength granted him to enable him to accomplish this laborious undertaking; he implored heaven to grant that the benefit to his countrymen from so arduous a labor might not be small. He had prepared himself for this ceremony by privacy, fasting and prayer. Chinese pictures represent the sage in the attitude of supplication, and a pencil of light, or a rainbow, descending from the sky upon the books, while his scholars stand around in admiring wonder.

In his seventy-third year, a few days before his death, leaning upon his staff, Confucius tottered about the house, sighing out,

泰	山	其	頽	平
梁	木	其	壞	乎
哲	人	其	萎	乎

The great mountain is broken!

The strong beam is thrown down!

The wise man is decayed!

He then related a dream he had had the night before to his pupil Tsz'kung, which he regarded as a presage of his own death; and after keeping his bed seven days, he died on the 18th day of the 2d month, and was buried in the same grave with his wife. Tsz'kung mourned for him six years in a shed erected by his grave, and then returned home. His death occurred 479 B. C., the year of the battle of Platæa in Greece, and about seven years before the birth of Socrates. Many events of great importance happened during his life in western countries, of which the return of the Jews and building of the second temple, Xerxes' invasion of Greece, the expulsion of the kings from Rome, the conquest of Egypt, and establishment of the Persian monarchy in its fullest extent, were the most important.

Posthumous honors in great variety have been conferred upon Confucius. Soon after his death, the prince of Lú entitled him *Ni fú* or father *Ni*; which under the reign of Lintí of the Hán dynasty, 197 B. C., was changed to *Ni kung*, or duke *Ni*, and his portrait ordered to be hung up in the public school. By the emperors of the Táng dynasty it was made *sien shing*, the ancient sage; he was next styled 'the royal preacher,' and his effigy clad in king's robes, and a crown put on its head. The Ming dynasty called him 'the most holy ancient teacher Kung tsz'; which title is now continued to him. His

descendants have continued to dwell in Shántung province, and the heads of the family have enjoyed the ranks of nobility, being almost the only hereditary noblemen in the empire out of the imperial kindred. They are called Yenshing kung; in the reign of Kánghí, (120 years ago) the descendants of the sage numbered 11,000 males; the present is said to be the seventy-fourth generation. The chief of the family is commonly called the 'holy duke,' and enjoys all the honors of a prince. Whenever he visits the court, the emperor receives him with almost the same respect and ceremony as he entertains ambassadors from foreign countries. P. Amiot relates that he was honored with a call from him upon one of his visits to court. "He was a pleasant and modest man, whom knowledge had not filled with conceit. He received, when he came to our house, some religious books which we offered him in exchange for some Chinese books he gave us." His name was Kung Chauán, and he was of the seventy-first generation in direct descent from the sage, in all probability the oldest family in the world of which the regular descent can be traced. In the life of Confucius, written by P. Amiot, which forms one of the volumes of the *Mémoires sur les Chinoise*, there is a brief account of each of these heads of this family, with notices of other distinguished persons belonging to the house.

In every district in the empire, there is a temple dedicated to Confucius, and his name is usually suspended in every schoolroom in the land, and incense burnt before it morning and evening by the scholars. Adoration is paid to him by all ranks. In 1457, Jentsung of the Ming dynasty set up a copper statue of the sage in one of the halls of the palace, and ordered his officers, whenever they came to the palace to go to this room and respectfully salute Confucius before speaking of the affairs of state, even if the monarch were present. But this custom was represented to another emperor as tending to the worship of images like the Budhists, and on that account the memorialist represented that simple tablets, inscribed with the name of him who was worshiped, were much better. This advice was followed, the statues of Confucius and his disciples were suppressed by order of the emperor Chítsung in 1530, and simple tablets have since been set up in the temples erected to his name.

The writings of Confucius, as might be expected, are held in great veneration, and regarded as the best books in the language. He revised all the ancient books, containing the precepts of the kings and emperors of former times, and left them pretty much as they are at the present day. He explained the *Yi King*, or *Book of Changes*,

commented upon the *Li Kí*, or Book of Rites, and compiled the *Shí King*, or Book of Odes. He composed the *Shú King* or Book of Records, and the *Chun Tsau* or Spring and Autumn Annals, so called, some say, because the commendations contained therein are life-giving like spring, and the reproofs are life-withering like autumn. These books are collectively called the *Wú King* or Five Classics. The *Hsiáu King* or Memoir on Filial Duty, the *Chung Yung* or True Medium, the *Tái Hsiòh* or Superior Lessons, and the *Lun Yü* or Conversations of Confucius, are all considered by the Chinese as containing the doctrines of the sage; the first one is sometimes ascribed to his own pen. The last three, with the work of Mencius, constitutes the *Sz' Shü* or Four Books, and were arranged on their present form by Ching fútsz' about 800 years ago.

The leading features of the morality of Confucius are subordination to superiors, and kind upright dealing with our fellow-men. From the duty, honor, and obedience owed by a child to his parents, he proceeds to inculcate the obligations of wives to their husbands, of subjects to their prince, and of ministers to their king, while he makes the head also amenable to heaven. "These principles are perpetually inculcated in the Confucian writings, and are embodied in solemn ceremonials, and apparently trivial forms of mere etiquette. And probably it is this feature of his ethics which has made him such a favorite with all the governments of China for many centuries past and at this day. These principles and these forms are early instilled into young minds and form their conscience; the elucidation and enforcement of these principles and forms is the business of students who aspire to be magistrates or statesmen; and it is in all likelihood owing in great part to the force of these principles on the national mind and habits, that China holds together the largest associated population in the world." Every one is interested in upholding doctrines which give him power over those under him; and as the instruction of his own youthful days has given him the habit of obedience and respect to all his superiors, so now when he is a superior he exacts the same obedience from his juniors, and public opinion accords it to him. The observance of such principles has tended to consolidate the national mind of China to that peculiar uniformity which has been remarked by those who have known them best. It has also tended to restrain all independence of thought, and keep the mind, even of the most powerful intellects, under an incubus which, while it was prevented by outward circumstances from getting at the knowledge of other lands, was too great for their unassisted energies to

throw off. It cannot be doubted that there have been many intellects of commanding power among the Chinese, but ignorance of the literature and condition of other nations has led them to infer there was nothing worthy of notice out of their own borders, and to rest contented with explaining and enforcing the maxims of their sage.

Confucius must we think, be regarded, as a great man, if superiority to the people and times in which one lives, is a criterion of greatness. The immense influence he has exercised over the minds of his countrymen, we are conscious, cannot be regarded as complete evidence of his superiority, but no mind of weak or ordinary powers could have stamped its own impress upon other minds as he has. He never rose to those sublime heights of contemplation which Plato ascended, nor does his mind seem to have been of a very discursive nature. He was content with telling his disciples how to act, and encouraging them to make themselves and others better by following the rules he gave them; not leading them into those endless disquisitions and speculations upon which the Greek moralists so acutely reasoned, but which exercised no power over the conscience and life. The leading features of his doctrines have been acknowledged by mankind the world over, and are embodied in their most common rules of life. "Do justly, love mercy, and walk humbly with thy God," is a direction of inspired Writ, and so far as he knew them, their inculcation was also the amount of the teachings of Confucius. He said little or nothing about spirits or gods, nor did he give any directions about worshipping them; but the veneration for parents which he inculcated was in fact idolatrous, and has since degenerated into the grossest idolatry.

Political morality was a subject which engrossed much of his attention, and he was in his lifetime much mixed up with the petty disputes between the feudal states of that day. He seems to have had a high opinion of the native goodness of the human heart, when uninfluenced by evil example or temptations, and endeavored to bring mankind back to this simplicity. And knowing as we do, much better than he did, how hopeless was the effort, we are more surprised that his endeavors have had so much success than that they have had so little. In estimating his rank of greatness, and also, we might add, the rank which the Chinese hold among the nations of the earth, we must remember the position in which we stand, and try to realize how elevated it is compared with theirs. The merest school-boy now would be ashamed not to know a hundred things which Newton never dreamed of; and so it is when we attempt to judge of the



morals of the Chinese sage; we cannot help comparing them with the morals of the New Testament, and we cannot, without great effort, if it is at all possible, appreciate the depth of ignorance and darkness where he sat.

When one comes into close contact with the *intellect* of a Chinese, (not his desires, his passions or his feelings,) he is surprised at its general feebleness, its bigotry, and its little power to receive knowledge or grasp any subject; and a sentiment of contempt for such impotence of mind is apt to arise. He is surprised at the predominance of the animal propensities over the human in the inner man; the high and noble sentiments of the mind and heart have been so contracted and stinted that their chords give forth no response when touched. This people exhibit much that is commendable in the duties and relations of life, and in their intercourse with one another acknowledge the force of obligations which are everywhere the bonds of society, but all seems to be done from habit, because it has been taught them. Their minds seem neither to have the power to understand the excellence of what is right in their teaching, nor the strength to throw off what is silly and superstitious: both the good and the bad are alike obligatory and alike followed. We know that "every good gift and every perfect gift cometh down from the Father of lights," and when we recognize his teachings in the writings of a Confucius or Mencius, it is a proof that he has not left himself without some witnesses even among this people. He raised these men up to act as the leaders of this mass of mind, and in giving so much success to their teachings, has shown the insufficiency of such instruction to lead men to Himself.

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ART. III. *A brief account of the Mantchou Tartars at Chapú.*

By G. TRADESCANT LAY, interpreter to sir Henry Pottinger's special mission.

THE Mantchou Tartars occupy a division of the city which is parted from the rest by a wall of brick, remarkable neither for strength nor elevation. It was not intended, perhaps, to serve as a defense against any sudden assault from the townsmen, but to keep the Tartars to one spot and always in the same relative position one to another, that on any emergency they might be able to march forth in order of bat-

tle without delay and confusion. In the locating of their dwellings, the Tartar chiefs had an eye to martial arrangement, as appears not only from a view of them, but from a plan exhibiting a portion of their encampment, which was found by a marine officer and obligingly given to the writer of these observations. The houses are generally of a very humble character, being small and low. A few of more spacious dimensions present themselves here and there, and suggest to us, that they were tenanted by persons of quality and influence. One in particular, though not distinguished for neatness of architecture, has several extensive halls and court-yards. In front of this residence is a green lawn, which served for the pasturing of about fifty ponies, said to be of Mantchou extraction, and for the more important objects of parade and military exercise.

If in a general statement it may be said the abodes of the Tartar soldiers at Chápú agree in being strait and confined, they differ widely in point of accommodation; some have merely a bench for reclining at night, a table, a few stools, and perchance a solitary cupboard for the bestowment of some spare garments; others, though unpromising in outward show, are well stored with the necessaries, the comforts, and not in a paucity of instances, with the elegancies of life.

Each house is seated in a small inclosure, surrounded by a wall six or eight feet high. The gate consists of two folding leaves secured by a cross bar and a Chinese lock, but the texture and workmanship are often so slight that a blow from the arm of a soldier dismantles the whole at once. The courtyard is paved with stones, and earthen jars are placed here and there for holding fresh water. They are of the urn-shape, that is larger at the top than below, and as they are not unfrequently ranged in order, they furnish us with an apt illustration of the passage in the 2d of John, wherein six earthen pots are said to have been set according to the Jewish rites of purification. In the centre of the court-yard a well is sometimes dug of great depth and of narrow bore. The water from this repository chiefly used in the offices of cooking, while the water treasured up in the earthen jars, was brought I suppose from the fresh stream, and destined to prepare the tea and to allay the thirst of the inmates. In one corner of many yards a lodge was seen, in which the porter and perhaps some of the other domestics sleep and take their meals.

In the same inclosure, upon a wooden stand rests a jar, in which the water-lily displays its broad leaf, and the gold-fish disports in the tiny waves when gilded by the rays of the sun. In the different

angles of the same are seen bamboo rods extended from wall to wall as rests for clothes when washed for cleanliness, or what is quite common in China, dyed for freshened beauty. The walls of the house are constructed of brick plastered over and whitewashed. The doors preserve the same folding character, and the windows are wrought in a kind of trellis work of segments in conformity with the Chinese fashion. But apart from this there is a light framework of lath, with a pane of translucent shell in each of the interstices. This contrivance for illuminating the rooms gives an advantage to the bamboo dwellings, which the Chinese edifices do not always possess, namely, that of enjoying light without encountering the distemperatures of the sky.

The master's dwelling consists of two or more apartments, with a small cook-house or kitchen either on one side or behind. One of the front apartments is used for meals, the entertainment of guests, and the more public duties of domestic economy. The other is for repose, and the retired seclusion of the fairer part of the household. The furniture of the principal room is composed of square tables, stools of a similar form, and not unusually of a long narrow side-board. All these items are of neat workmanship, a well selected grain, and are covered with a beautiful varnish. In the more retired apartment, we meet with presses for clothes, wardrobes provided with shelves and drawers, and a variety of articles both for ornament and use. These presses and so forth are always neat and tasteful, and sometimes elegantly gilded. The stores of embroidered shoes, the assortment of silken and other kinds of dress, and the many nameless things intended for personal embellishment, though scattered in rude confusion when I saw them, could scarcely fail to persuade us, that the genius of cultivation, with many of its kindly influences, was not a stranger among the Mantchou inhabitants of Chápú.

Amidst the objects, which had been overwhelmed in the eager spirit of plunder was the cradle, suspended from the roof by bands set out by battens to keep them in their proper places. The body of cradle was of an oval form, higher at each end than in the middle, and formed of thin wood. The Chinese a long while ago seem to have been expert in the construction of swings for exercise and amusement. But in the design of this cradle, their skill has been rivalled by their conquerors, and the baby, the dear object of maternal solicitude, may have motion, varying in quantity from the soothing accompaniment of the song that lulls to sleep to the wider sweep of efforts, which stir up the activities of health and recreate the passing hours of

watchfulness. The bed is a wide bench in the rear of this room, and sometimes separated from it by pannels and folding doors. The whole of the family seem to take their repose in this spot, with the simple conveniences of thick coverlids and hard pillows. The clustering together of the parents and their offspring at night reminds us of a phrase in Luke's Gospel, where the goodman of the house represents himself as being in bed with his children, and therefore unable to rise without disturbing their balmy slumbers to grant his importunate friend the loan he desired. Notwithstanding the scanty limits in which economy has to exercise her resources there is uniformly a closet constructed of boards, and thus the requirements of decency are consulted in a way not always exemplified in China.

In speaking of the hall, I forgot to mention the chandeliers, which are made of glass beads moulded in pretty forms, and adorned with gay pendants. Here and there the beaded chandelier is replaced by one of painted facets ornamented with tassels after the Chinese model. The doors between the central and the lateral rooms are not unfrequently paneled, each panel filled by a picture, or an inscription in the seal, running or printed characters of the Chinese. In one of these inscriptions, which I found in a house recently fitted up, the occupier seemed to rejoice in the prospect of dealing out his arrows among the barbarians. In times of yore, a doating imagination might have indulged such vagaries in harmless security; now the 'signs of the times' are changed, and a soldier must exchange theory for practice.

The reader might be tempted to take me for an epicurean or something worse, were I to tell him that the most interesting object in these houses was the kitchen. The arrangements in this part of the dwelling showed a regard to neatness which I have never seen before in China. The main feature is the cooking stove, which is white-washed, and variously adorned with portraitures of flowers, fruits, birds and beasts, all of the liveliest hues. Without a figure it is not easy to give a correct idea of this stove; it may perhaps be best described by saying that it consists of a frontispiece raised upon one side of a square mass of masonry. In the top of this square mass are two shallow boilers, with high wooden covers to condense the steam upon certain viands placed upon a latticed frame within. Besides the coppers, there is a bottle of a peculiar form, being cylindrical above and conical below. This is used to heat water for tea, and rests in a hole like the coppers. The furnaces are on the other side, so that the cook may proceed with her operations without fear-

ing either smoke or excessive heat. From these furnaces, a chimney runs in one side of the frontispiece before mentioned, and is raised three or four feet above the roof of the dwelling. In this frontispiece there are uniformly four niches, one with a slit behind to allow the smoke to escape that ascends around the tea kettle, two for the reception of pots and pans of small dimensions, and a fourth in the upper part for offerings to the genius, who presides over the affairs of the cooking stove. In one side of this niche there is a small shrine, in which the picture of the *Tsáu kiun* 竈君, or as he is called the *tsáu shin* 竈神, is set up by means of a pair of incense sticks. He is represented in robes of office surrounded by ministers who execute his commands. Before this shrine a veil is hung, as indicative of the sacredness of the recess. It is worthy of our notice, that in the system of religion commended to us by divine appointment, and in some of those conveyed down from age to age by the doubtful hands of tradition, a veil is interposed between the worshiper and the object worshiped. In the Christian religion the veil is taken away, and man is specially invited to contemplate the Deity, with the hope that by frequent gazing he may ultimately be himself transformed into the same image.

In the houses, which by their furniture indicated that they belonged to persons above the rank of common soldiers, books were generally found; some in Chinese, some in Mantchou, but the more part in a mixture of both languages. It was evident that men, whose profession was only that of arms, spent some of their time in poring over the venerated classics of China, for the works of Confucius and his admirers were generally punctuated and exhibited other marks of being well handled. Some of the classics were in manuscript, with the Mantchou and Chinese in collateral columns. This might seem to be with the view of teaching the Mantchou Tartars the value of the national lore, but I am inclined to think that as the language, habits, and feelings of the Chinese flow around every stranger with almost irresistible force, that the main object of such manuscript efforts is to keep alive the Mantchon language in its native purity. I am strengthened in this opinion by the fact that all the printed books were of a didactic sort, and expressly meant to teach the Mantchou Tartar language. In these books the writers show great skill in attempting to give an analysis, orthæpical and etymological, through the medium of such an unwieldy tongue as the Chinese, where each sound is encumbered by a complex character, and with every half of truth there is an extraneous half of falsehood.

The alphabet of the Mantchous is susceptible of a neat reduction, and when developed brings to view many phenomena in natural acoustics. The *r* of the Mantchous has a more distinct trill or burr than is ever heard in either the Italian or the Spanish. The tongue is heard to quiver in the articulation. There are three or four letters with the sound of *ch* as heard in our word *church*, but I suspect that when the language is spoken in its purity these characters have each its appropriate sound. I questioned a Mantchou prisoner upon this point, but he did not help me, as he was not a literary man and had never seen the land of his forefathers. Many words in utterance get an *n*, for which the alphabet does not provide. This reminds us of the *nunnation* of the Arabic language, and is not far from what is sometimes met in the Chinese, when followed through its different dialects. At Ningpó, for example, many words end in a vowel not unlike our English *a*; in the next province they gain the suppressed sound of the nasal *n*; but in the Canton dialect they obtain the full utterance of *n* without any let or hindrance as the breath passes through the nostrils. But on this instructive and highly interesting subject I trust I shall be better informed as we advance northward, where I hope to meet with Tartars fully competent to answer any question I may feel it necessary to put to them. The practice of printing books with two collateral columns, one in Chinese and the other in Mantchou, suggests a hint which the British and Foreign Bible Society may deem it right to improve on some future occasion. A gospel after the same plan, partly Chinese and partly Mantchou, would be well received by the Tartars, as apart from the excellence of the matter, they might thus have an opportunity of cultivating the language they cherish so dearly in their remembrance.

The decorations of the Mantchou rooms, so far as the picturesque is concerned, is altogether Chinese; the softer and soul-subduing scenes of courtship, the pomp and pageantry of court levies, and the dazzling displays of military prowess, figure in alternate succession upon the walls of the Chápú Mantchous. The gates and doors are adorned with the figures of Chinese heroes, and thus the Mantchou affects to adore the heroic ancestors of those men, whom his own courage first brought low and still keeps in a state of subjection. Court-worship is very common among them; scarcely a house in which a likeness of the emperor or a civil officer in full robes is not suspended in the most conspicuous part of the principal room. Before this a *table*\* is set, in the language of Isaiah, and upon this table

\* Isaiah lxy. 11

incense sticks and lighted candles are placed as pertaining to the duties of morning and evening devotion. A picture of the emperor or empress is not seen in every house; for I imagine that such a picture is not always to be obtained, while *Show shing kung*, the officer in his robes, with his ugly father and clouterly offspring may be obtained at any painter's shop, for a trifling sum of money.

As the business of the Tartars is fighting, bows and arrows, matchlocks and ginjalls, powder and other warlike materials were blended with the furniture of the dwellings, and met the visitor at every turn. In the routine of daily exercise, their minds become as familiar with the use of arms as their bodies are with rest and refreshment.

Among other literary monuments, I found a description of Chápú in the Chinese language. The date of this performance is not set down, but from the state of the ink and the texture of the paper, I should guess it to be not more than 30 or 40 years old. It was probably in part from a printed work which I have seen, and in part composed from the original, by some Tartar soldier acquainted with Chinese, as it chiefly relates to the affairs of the army. From this manuscript now before me, it appears, that in the time of Yungching two Tartar camps were organized, consisting of 800 troops each, that is of sixteen centuries or companies of one hundred respectively, marshaled under its own peculiar banner. This garrison was commanded by 42 officers of different ranks and functions. About the same time 400 marines were added to render the force more effective in its coöperation with the coast guard. Additions were subsequently made to the official staff, the value and importance of which it would not be easy to estimate without the assistance of a Tartar soldier. About five years after the organization of the garrison, the Hángchau general, as commanding officer appointed a maker of bows and two blacksmiths to each banner, that with the original complement the number of armorers amounted to thirty-two. In the following year sixteen of the smiths became bow-makers, so anxious were the heads of the war department, that the troops should be well provided with these warlike implements. The statute number of arrows as I gather from the list was 30,000. The smiths were employed in making steel helmets, swords and matchlocks. A stand of 1500 of the last was ordered to be in readiness for use.

It appears that each century had a banner of a different color with a flying tiger depicted upon it. Several of these were taken by our troops on the day of the attack, and shown to the writer as offering a problem for his solution. Each fifty men had its banner with a

boa, or *mang*, portrayed in golden hues upon it in close resemblance to the *lung*, dragon, the imperial emblem among the Chinese. In like manner every ten men had a banner of the same device, but of smaller dimensions. And thus a very efficient method was adopted for marshaling the troops, and putting them into a condition to receive an assault without noise and loss of time.

Not the least interesting part of the Chápú garrison was the navy. This navy consisted in conformity with an edict of Kienlung's, of nine large and nine small cruizers and four others under a different denomination. To cruizers of the first class, six marines were appointed; to cruizers of the second class, five; and to cruizers of the third class four. Some time after, the four cruizers of the last class were exchanged for long boats, provided with sixteen marines each and five officers to act as helmsmen, mates, &c., while the numerical force of each of the other crews was augmented by one. Officers were nominated from time to time to drill these men, that they might be expert in their duty. Subsequently other reforms took place, the number of vessels was reduced to ten, each having twenty-five marines. The entire number of marines was 400, which added to the two encampments made the whole garrison 2000 fighting men. These marines were marshaled under the green flag.

In the time of Kienlung 100 soldiers were chosen to look after the orphans, widows, and such as had no means of support. Thus charitable considerations found a place in the bosom of the emperor towards the poor and the needy of his father-land.

In the latter part of the work the pay of the different officers is carefully tabulated, and descends in a graduated scale of adjustment from that of the five highest officers to the marine, who received nearly three dollars per month in money, and a ration of rice sufficient to maintain himself and his family. All the officers as well as men received their salaries in rice as well as in money, but were allowed to exchange their rice for cash if they thought proper. This was a convenient arrangement as it enabled the superior officers, who received much more than was necessary for the support of their households, to turn their superabundance into money in times of plenty, and in a season of scarcity to realize more than enough without feeling the pressure of hardship. Tablets prepared of a hard wood and written in the Mantchou character were among the prettiest things we found at Chápú. These tablets were given to divisions of men whose division in virtue of them were allowed to draw their salaries from month to month. The smooth finish of the wood and the beauty of the



writing, commended itself to those who knew nothing of the Mantchou character. These beautiful specimens of calligraphy show that the secretaries of the executives of the Mantchou army were fully alive to what is tasteful and ingenious.

Of the Tartars themselves, so far as personal acquaintance goes, little information was gained at Chápú. An old woman suspended by her neck, another wandering from house to house, and three of the same sex killed by poison, or another presenting a rose to the manes of her daughter, who had plunged herself into a well, were not calculated to give us much insight into the habits of the people. On one occasion, we found two girls tending upon a wounded father. Their heads were large and their hair bushy, their faces broad and flat. The younger of the twain was, however, not ill looking, and a decent apparel and intelligible language might have made her a pleasing object of interest. The Mantchou prisoners were persons of no outward promise, with one or two exceptions. One of them, who distinguished himself in the defense of the temple, was a well built man, and was perhaps not inexpert in martial exercises. He spoke Chinese as if it had been his native dialect, and when asked to write a phrase, he seemed more ready to put it into Chinese than in Mantchou. He had copied something from the courteous etiquette and complimentary address of the celestials, and of course found many topics for eulogium and flattering titles in the writer. The habit of blending two languages, and rendering them alike native has in this case a very important result. For we obtain from it translations of doubtful words and phrases in Chinese into a language, which is furnished with cases, tenses, adjective terminations, and other grammatical contrivances for securing exactness of synthesis and perspicuity of meaning.

The last thing I shall mention is the box of archives, which was often found reposing upon a shelf near the top or highest part of the room. It generally contained one or more rolls of white silk variously trimmed and decorated with embroidery of a more showy color, such for example, as yellow flowers upon a red ground. This roll was a diploma from the emperor granted as a public recognition of praiseworthy qualities. The calligraphy is remarkable, and presented most engaging specimens of Mantchou as well as Chinese writing. The date of the diploma is inscribed in the interval between the Mantchou and Chinese, and the name of the individual in whose favor it was issued written beside the date. The composition is divided into two or more sections. In one the soldier is addressed by name, the qua-

lities he possesses, or is expected to possess, are described in terms of studied elegance and evident amplitude. To the praise is joined an exhortation more and more to cultivate such habits as become a man; and it then concludes by saying that this roll is to make known to all what the emperor is graciously pleased to think of his subjects' good conduct. The style is eulogistic and affects magnificence, but not more perhaps than may be found in the diplomas of western colleges, or in the inscriptions with which our monumental records are decorated. But in the second or third paragraphs we have something, for which an equivalent is scarcely to be found among us, whether our dwelling be on the eastern or western side of the Atlantic, which is, a public testimonial in favor of the wife, ranging side by side with her husband's. The lady has her share in the diplomacy, wherein she is commended for all those virtues which best become her sex and station, and is encouraged to persevere in their culture in the most forceful and charming phrases that language can suggest. It seems to be taken for granted that to perfect the character of a wise and sober man the possession of a good wife is essential. The influence, either for good or for evil, which a wife generally exerts over her husband, is no secret to the observer of mankind; nor has it escaped the wisest of men, when, in an elaborate encomium upon a prudent wife, he thus describes the effect which her good conduct has upon her partner: *He is known in the gates when he sitteth among the nobles.*

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ART. IV. *Illustrations of men and things in China: popular opinions and proverbs, relating to times and seasons, &c., with explanatory notes.*

1. When a sage appears, the Yellow river becomes clear; when a prefect refuses bribes, the Yue gem appears.

"The Yellow river, according to the Classic, becomes clear once in five hundred years, which is a sign that a sage has appeared, or is to do so.—The Yue (越) gem occurs on the seashore in Fuchau fú in Fukien, enveloped in a mist, and has only appeared once, when Sung Yüyuen was prefect, who was famed for integrity and justice.

2. When one gets what is useless to him, he is like one who has obtained a field of stones; when one attains a high literary degree, he is said to have landed on the shores of reason

3. One explosion of fire-works does away with the old year; 'peach signets' on every door changes the old year into the new.

"*Lí Mán* lived in the hills, and the house of his neighbor, old *Chung*, was continually infested with elves; *Mán* sent him every morning and evening to a hall to burn bamboo, whose crackling alarmed them so that they let him sleep in quiet till morning. On which account, people have since used fire-works, and it has thus become a custom." This is the account of the origin of the custom of letting off fire-crackers at the close of the year, that their crackling may terrify the spirits, and no malicious ones mar the harmony of the coming new-year; for a similar reason, crackers are let off whenever any enterprise, as a voyage, or a journey, is undertaken, not so much to get good luck to attend it, as to drive away all evil from hindering it.

"In *Shóh* hill grew an immense peach tree, whose roots were 3000 *li* in length; two small branches upon it, pointing to the north and south, were called the 'devil's gates,' at which they came and went. There were two spirits, one called 神荼 *Shintá*, the other 鬱壘 *Yului*, who ruled all those demons that injured men; and *Hwángtí* drew their likenesses on peach-wood boards upon his gate in order to ward off all noxious demons." Instead of peach boards, representations of these two deities upon paper are now used, and every new year they are pasted upon the doors of houses, and hardly a dwelling is to be seen without either their names or pictures upon the front door. They are drawn like two furious demoniac looking beings, or like two warriors in the attitude of daring each other to desperate combat.

4. 'Walking correctly' (*lí twán*) is [a name for] the first morning of the year; 'man's day' (*jin ji*) is the seventh day's happy time.

It is said that at the creation of all things, man was made on the seventh day; the cock, dog, hog, sheep, cow and horse being respectively made on the six preceding days in that order, and grain on the eighth day.

5. On newyear's day present your prince a 'pepper-flower ode' to pray for his long life; and also give men to drink 'reviving wine' to drive away noxious humors.

The ode is now discontinued; pepper is looked upon as a longlived plant, whence its name was applied to the ode.—The 'reviving wine' (*tú sú tsia*) originated with *Sun Tsz'máu* of the *T'áng* dynasty, who ordered a patient to throw a dose of medicine into the well and drink of the water on newyear's day, when his ailments would depart. It is still drank for the same purpose, though not prepared in the same way.

6. The new year is called the 'prince's spring,' and the departing year is termed the 'guest year.'

The term *prince's spring* (*wáng chun*) was given by *Confucius*, to that period which was chosen by *Chau*, the lord paramount of *China*, to commence the year with, in distinction from the time chosen by the feudatory princes, who to show their independence began it when they pleased.

7. One hundred and six days after the winter solstice comes the time to sweep the tombs; fifty days after the commencement of spring (Feb. 6) is the time to worship the gods of the land.

8. The fourth month is called 'wheat autumn;' the fifth of the fifth month is called 'sweet flag term.'

"On this day (5th of the 5th month) precisely at noon, people cut up leaves of sweet flag and steep them in wine, and drink off the decoction to ward off the sickness and malaria of summer." It is not drunk now, but sprinkled upon the person.

9. On the fifth of the fifth month, the racing of boats commemorates the drowning of Wu Yuen; the ascent of hills on the ninth of the ninth moon is in imitation of Hiuenking, who thus escaped calamity.

"Kiu Yuen 屈原 was a minister of king Hwái of the state of Tsú, and being banished by his master south of the Great river, he drowned himself upon this day. The people of Tsú mourned for him, and instituted races of dragon boats on that day in search of him, and also sacrificed to him with bamboo tubes filled with rice," which was scattered upon the water. This was the origin of the festival of dragon boats, (so called from their length and the figure head of a dragon,) which is observed with great spirit by the people even to the present time; not for one day only, but for five or six.

"Fí Chángfáng once told his friend Hiuenking, that on the ninth day of the ninth month, a sudden calamity would come upon his house; wherefore he had better sew some bags and fill them with catables, and remove to the hills to escape the evil. Hiuenking followed his advice, and in the evening on his return home, found his cattle and stock all dead. Chángfáng exclaimed, 'These instead of you!' This practice is still continued, and people improve the opportunity of an otherwise idle jaunt to visit the graves of their friends, so that the remembrance of the first occasion is almost lost in the observance of the other. At this same time, people sometimes carry a kite, which is flown with a lighted stick of incense tied to the string; when the string is burnt through and the kite floats away, they called it *liú tsái* or loosing calamities; the kite is made the scape goat of their apprehended misfortunes. But most men laugh at this custom, and fly no kites, because they do not see its efficacy, or any particular connection between a kite and a misfortune.

10. On the day when the gods of the land and grain are worshiped with poultry and pork, everywhere is drunk the 'curing deafness' wine; on the 7th day of the 7th month, when the constellations of the Weaver (Lyra) and Cow (Cygnus) cross the Milky Way, women everywhere pray for skill on the needle.

"During the Táng dynasty, the ladies of the palace, on the 7th day of the 7th moon, used always looking toward the moon to thread the nine-eyed

needle with many colored silk; if they succeeded, they considered themselves as having obtained skill." The custom here alluded to is now sometimes observed, though the ceremonies have as much or more reference to superstitions connected with the supposed transit of the two constellations as to skill in embroidery or needlework.

11. The men of the Tsin [dynasty] called their worship of the gods at the end of the year *láh*, whence the twelfth month is now called *láh*; the epitaph of the emperor Tsin Chíhwáng was *ching'*, therefore the name of the first month was ordered ever after to be read '*ching*', and not *ching'*.

Meats used at this sacrifice were dried in the north wind, (a mode of preserving animal food still employed,) and called *láh*.—This change of sound exhibits the veneration of the Chinese for their sovereigns, for a character used by the emperor for his own name must not be lightly employed by his subjects; *ching'* 政 was Chíhwáng's designation, and this tone was the same as 正 *ching'*, the first month, which was henceforward to be sounded like 征 *ching*, and not like 政 *ching'*. The present dynasty have altered the forms of several characters.

12. When the 'ashes' (down) of the cat-tail reed fly about, then winter has come; when the leaves of the Dryandra (*wú tung*) fall, then autumn is known to be here.

13. To burn oil to eke out the day is [a phrase for] toiling laboriously night and day; to make noon as night is to turn the day upside down.

14. An unsuccessful student who has not attained his degree says, "I have vainly wasted the years and months;" conversation with a friend is called small talk about cold and heat (i. e. the weather).

15. It is detestable to see how mankind become chilly and warm; it is odious to see the world act so loving and so distant.

"This sentence speaks of the vulgar world, who always adulate the rich, and lightly regard the poor; who accommodate themselves to the powerful, and stick close to the strong, looking down upon the poor and ignoble. How odious! How detestable!"

16. The springtime of life will never return, wherefore we students should begrudge every moment; as our days and months are gradually waning, so we, who mean to be scholars, must study while waiting for the dawn.

"The great Yü did not value a foot of kingly power, but begrudged an inch of time. 'If a sage like the great Yü did so,' says Tó Chu, 'how ought we common men, to lament the waste of a single hairbreadth of time!'" The example of my lord Chau, author of the Book of Rites, who studied in the morning watch, is adduced for the emulation of students.

ART. V. *Topography of Chili; boundaries and situation of the province; its area and population; its subdivisions, rivers, lakes, mountains, plains, productions, &c.*

SINCE the publication of the maps which accompany the work of Du Halde, the northern boundaries of Chili have been greatly extended, so as to include almost as much territory on the north of the Great Wall—its former limit in this direction—as there is on the south of it. As formerly the shape of the province is triangular. Starting from a point in latitude  $35^{\circ}$  N., longitude  $1^{\circ}$  W. of Peking, where the provinces of Shántung and Shánsí unite on the border of Chili, run a line northeast to  $43^{\circ} 30'$  N., longitude  $5^{\circ} 30'$  east of Peking, and it will form the longest side of the triangle. From the last named point, run another line to longitude  $3^{\circ}$  west of Peking in latitude  $42^{\circ} 30'$  N, and it will mark the second side of the triangle; while another, from the last to the first named points, will make the third side. Such is the general configuration of the province. Starting again from the same point as before, and following closely the line of demarkation, you will find the boundary between Chili and Shántung running in a very zigzag course to the sea, forty or fifty miles southeast of the Pei hó. The seacoast forms the boundary from Shántung to the Great Wall, which for a short distance divides Chili from Shingking; and then a palisade is the separating line, until near, or at, a river which is called the 潢河 Hwáng hò. This river marks the northern boundary of the province from the palisade to its source among the peaks of the Inner Hingán. Thence, for the remainder of the distance there is no natural or artificial object exhibited on the map to indicate the boundary, running nearly due east and west in latitude  $42^{\circ} 30'$  N. The western boundary, running nearly north and south, stretches over more than seven and a half degrees of latitude, and divides Chili from Shánsí and Hónán.

The area of the province, as given by Staunton, is 58,949 square miles; and the population, as given by the Chinese, 27,990,870, being an average of 475 inhabitants to the square mile, showing a sparser population than some of the provinces to the south of it. It will compare in size with the states of Michigan, Illinois, or Arkansas, in the United States; with England and Wales united; and with Nipál, as that kingdom is usually delineated.

The subdivisions of the province, as exhibited in the following tabular view, are numerous—some of them differing from those in the other provinces.

I. 順天府 *Shuntien fú*; or the

Department of Shuntien, includes twenty-four districts.

Its chief city Peking, situated in lat.  $39^{\circ} 55' N.$ , and long.  $116^{\circ} 25'$  E. of Greenwich.

<i>Western circuit.</i>	<i>Eastern circuit.</i>	<i>Southern circuit.</i>	<i>Northern circuit.</i>
西路廳 <i>Silu ting.</i>	東路廳 <i>Tunglú ting.</i>	南路廳 <i>Nánlú ting.</i>	北路廳 <i>Pelú ting.</i>
1 涿州 <i>Chóh chau.</i>	6 通州 <i>Tung chau.</i>	13 霸州 <i>Pá chau.</i>	20 昌平州 <i>Chángping chau.</i>
2 大興 <i>Táhing.</i>	7 薊州 <i>Kí chau.</i>	14 保定 <i>Páuting.</i>	21 順義 <i>Shuní.</i>
3 宛平 <i>Yuenping.</i>	8 三河 <i>Sánhó.</i>	15 文安 <i>Wanán.</i>	22 懷柔 <i>Hwáijau.</i>
4 良鄉 <i>Liánghiang.</i>	9 武清 <i>Wútsing.</i>	16 大城 <i>Táching.</i>	23 密雲 <i>Miyun.</i>
5 房山 <i>Fángshán.</i>	10 寶坻 <i>Páuti.</i>	17 固安 <i>Kúán.</i>	24 平谷 <i>Pingku.</i>
	11 寧河 <i>Ninghó.</i>	18 永清 <i>Yungtsing.</i>	
	12 香河 <i>Hiánghó.</i>	19 東安 <i>Tungán.</i>	

II. 保定府 *Páuting fú*; or the

Department of Páuting, comprises seventeen districts.

Its chief city is situated in lat.  $38^{\circ} 53' N.$ , and long.  $52^{\circ} 31' W.$  of Peking.

1 清苑 <i>Tsingyuen,</i>	10 安肅 <i>A'nsu,</i>
2 博野 <i>Póhyé,</i>	11 容城 <i>Yungching,</i>
3 安州 <i>An chau,</i>	12 定興 <i>Tinghing,</i>
4 高陽 <i>Kányáng,</i>	13 新城 <i>Sinching,</i>
5 蠡 <i>Lí,</i>	14 雄縣 <i>Hiung hien,</i>
6 唐 <i>Táng,</i>	15 滿城 <i>Mwánching,</i>
7 望都 <i>Wángtú,</i>	16 新安 <i>Sinán,</i>
8 祁州 <i>Kí chau,</i>	17 完縣 <i>Yuen hien.</i>
9 東鹿 <i>Shulu,</i>	

III. 承德府 *Chingte fú*; or the

Department of Chingte, comprises six districts,

- |       |                         |      |            |
|-------|-------------------------|------|------------|
| 1 平泉州 | Pingsiuen <i>chau</i> , | 4 建昌 | Kiencháng, |
| 2 灤平  | Lwánping,               | 5 朝陽 | Cháu-yáng, |
| 3 赤峯  | Chifung,                | 6 豐寧 | Fungning.  |

IV. 永平府 *Yungping fú*; or the

Department of Yungping, comprises seven districts.

Its chief city is situated in lat.  $39^{\circ} 56' 30''$  N., and long.  $2^{\circ} 25' 28''$  E. of Peking, and  $118^{\circ} 50' 28''$  E. of Greenwich.

- |      |                    |      |           |
|------|--------------------|------|-----------|
| 1 盧龍 | Lúlung,            | 5 遷安 | Tsien-án, |
| 2 樂亭 | Lóhting,           | 6 撫寧 | Fúning,   |
| 3 昌黎 | Chánglí,           | 9 臨榆 | Linyü.    |
| 4 灤州 | Lwán <i>chau</i> , |      |           |

V. 河間府 *Hókien fú*; or the

Department of Hókien, comprises eleven districts.

Its chief city is situated in lat.  $38^{\circ} 30' N.$ , and long.  $38' W.$  of Peking.

- |      |                    |       |                    |
|------|--------------------|-------|--------------------|
| 1 河間 | Hókien,            | 7 景州  | King <i>chau</i> , |
| 2 獻縣 | Hien <i>hien</i> , | 8 吳橋  | Wúkiáu,            |
| 3 故城 | Kúching,           | 9 任邱  | Jinkiú,            |
| 4 交河 | Kiáuhó,            | 10 肅寧 | Suning,            |
| 5 阜城 | Fauching,          | 11 寧津 | Ningtsin.          |
| 6 東光 | Tungkwáng,         |       |                    |

VI. 天津府 *Tientsin fú*; or the

Department of Tientsin, comprises seven districts.

Its chief city is situated in lat.  $39^{\circ} 11' N.$ , and long.  $46' 22'' E.$  of Peking.

- |      |           |      |                     |
|------|-----------|------|---------------------|
| 1 天津 | Tientsin, | 5 青縣 | Tsing <i>hien</i> , |
| 2 鹽山 | Yenshán,  | 6 滄州 | Tsáng <i>chau</i> , |
| 3 慶雲 | Kingyun,  | 7 南皮 | Nánpi.              |
| 4 靜海 | Tsinghái, |      |                     |



VII. 正定府 *Chingting fú*; or the

Department of Chingting, comprises fourteen districts.  
Its chief city is situated in lat. 38° 10' 55" N., and long. 1° 43' W.  
of Peking.

- |      |            |       |            |
|------|------------|-------|------------|
| 1 正定 | Chingting, | 8 井陘  | Tsingking, |
| 2 藁城 | Lwánching, | 9 新樂  | Sinlólh,   |
| 3 藁城 | Káuching,  | 10 行唐 | Hingtáng,  |
| 4 晉州 | Tsin chau, | 11 靈壽 | Lingshau,  |
| 5 獲鹿 | Hwóhí,     | 12 阜平 | Fauping,   |
| 6 元氏 | Yuenshí,   | 13 無極 | Wúki,      |
| 7 贊皇 | Tsánhwáng, | 14 平山 | Pingshán.  |

VIII. 順德府 *Shunte fú*; or the

Department of Shunte, comprises nine districts.  
Its chief city is situated in lat. 37° 7' 15" N., and long. 1° 49' W.  
of Peking.

- |      |          |      |             |
|------|----------|------|-------------|
| 1 邢臺 | Hingtái, | 6 平鄉 | Pinghiáng,  |
| 2 沙河 | Sháhó,   | 7 廣宗 | Kwángtsung, |
| 3 內邱 | Nuikiú,  | 8 任縣 | Jiu hien,   |
| 4 鉅鹿 | Külu,    | 6 唐山 | Tángshán.   |
| 5 南和 | Nánhó,   |      |             |

IX. 廣平府 *Kwángping fú*; or the

Department of Kwángping, comprises ten districts.  
Its chief city is situated in lat. 36° 45' 30" N., and long. 1° 34' 39"  
W. of Peking.

- |      |            |       |            |
|------|------------|-------|------------|
| 1 永年 | Yungnien,  | 6 磁州  | Tsz' chau, |
| 2 成安 | Ching-án,  | 7 曲周  | Kiuchau,   |
| 3 肥鄉 | Feihiáng,  | 8 雞澤  | Kítse,     |
| 4 廣平 | Kwángping, | 9 威縣  | Wei hien,  |
| 5 邯鄲 | Hántán,    | 10 清河 | Tsinghó.   |

X. 大名府 *Táming fú*; or the

Department of Táming, comprises seven districts.

Its chief city is situated in lat.  $36^{\circ} 21' 4''$  N., and long.  $1^{\circ} 6' 30''$  W. of Peking.

- |      |            |      |                   |
|------|------------|------|-------------------|
| 1 元城 | Yuenching, | 5 南樂 | Nánlób,           |
| 2 大名 | Támíng,    | 6 開州 | Kái <i>chau</i> , |
| 3 清豐 | Tsingfung, | 7 長垣 | Chánghiuen,       |
| 4 東明 | Tungming,  |      |                   |

### XI. 宣化府 *Siuenhwá fú*; or the

Department of Siuenhwá, comprises ten districts.

Its chief city is situated in lat.  $40^{\circ} 37' 10''$  N., and long.  $1^{\circ} 20' 2''$  W. of Peking.

- |       |                       |       |            |
|-------|-----------------------|-------|------------|
| 1 宣化  | Siuenhwá,             | 6 懷安  | Hwái-án,   |
| 2 保安州 | Páu-án <i>chau</i> ,  | 7 西寧  | Síning,    |
| 3 懷來  | Hwáilái,              | 8 龍門  | Lungmun,   |
| 4 延慶州 | Yenking <i>chau</i> , | 9 赤城  | Chiching,  |
| 5 蔚州  | Wei <i>chau</i> ,     | 10 萬全 | Wántsiuen. |

### XII. 遵化州 *Tsunhwá chau*; or the

Department of Tsunhwá, comprises two districts.

- |      |         |      |          |
|------|---------|------|----------|
| 1 玉田 | Yutien, | 2 豐潤 | Fungjun. |
|------|---------|------|----------|

### XIII. 易州 *Yi chau*; or the

Department of Yi, comprises two districts.

- |      |          |      |             |
|------|----------|------|-------------|
| 1 涿水 | Láishúi, | 2 廣昌 | Kwángcháng. |
|------|----------|------|-------------|

### XIV. 趙州 *Cháu chau*; or the

Department of Cháu, comprises five districts.

- |      |           |      |           |
|------|-----------|------|-----------|
| 1 柏鄉 | Pehiáng,  | 4 阜邑 | Káuyi,    |
| 2 寧晉 | Ningsin,  | 5 臨城 | Linching. |
| 3 隆平 | Lungping, |      |           |

### XV. 冀州 *Kí chau*; or the

Department of Kí, comprises five districts.

Its chief city is situated in lat.  $37^{\circ} 18' 15''$  N., and long.  $46' 30''$  W. of Peking.

- |      |            |      |           |
|------|------------|------|-----------|
| 1 棗強 | Tsáukiáng, | 4 衡水 | Hangshúi, |
| 2 新河 | Sinhó,     | 5 武邑 | Wúyi.     |
| 3 南宮 | Nánkung,   |      |           |

XVI. 深州 *Shin chau*; or the  
Department of Shin, comprises three districts.

- |      |          |      |          |
|------|----------|------|----------|
| 1 武強 | Wúkiáng, | 3 饒陽 | Jáuyáng. |
| 2 安平 | A'nping, |      |          |

XVII. 定州 *Ting chau*; or the  
Department of Ting, comprises two districts.  
Its chief city is situated in lat. 38° 32' 30" N., and long 1° 19' 30"  
W. of Peking.

- |      |          |      |          |
|------|----------|------|----------|
| 1 深澤 | Shintse, | 2 曲陽 | Kiuyáng. |
|------|----------|------|----------|

XVIII. 口北道 *Kaupe táu*; or the  
Department of Kaupe, comprises three districts.

- |         |                            |
|---------|----------------------------|
| 1 張家口廳  | District of Changkiá kau;  |
| 2 獨石口廳  | District of Tushikau;      |
| 3 多倫諾爾廳 | District of 'T'ólunnóh'rh. |

XIX. 察哈爾 *Cháh-hóh-'rh*; or the  
Department of Cháhár.

Recapitulating the departments and districts of the province of Chihí, in a summary manner, they will stand thus.

1. Shuntien fú, having	- - -	24 districts;
2. Páuting fú, having	- - -	17 districts;
3. Chingte fú, having	- - -	6 districts;
4. Yingping fú, having	- - -	7 districts;
5. Hókien fu, having	- - -	11 districts;
6. Tientsin fú, having	- - -	7 districts;
7. Chingting fú, having	- - -	14 districts;
8. Shunte fú, having	- - -	9 districts;
9. Kwángping fú, having	- - -	10 districts;
10. Táming fú, having	- - -	7 districts;
11. Siuenhwá fú, having	- - -	10 districts;
12. 'Tsunhwá chau, having	- - -	2 districts;
13. Yi chau, having	- - -	2 districts;

- |     |                   |   |   |   |              |
|-----|-------------------|---|---|---|--------------|
| 14. | Sjáu chau, having | - | - | - | 5 districts; |
| 15. | Kí chau, having   | - | - | - | 5 districts; |
| 16. | Shin chau, having | - | - | - | 3 districts; |
| 17. | Ting chau, having | - | - | - | 2 districts; |
| 18. | Kaupe táu, having | - | - | - | 3 districts; |
| 19. | Cháhár, having    | - | - | - | 1 district.  |

Peking, Tientsin, Je hó, and Pei hó, have already been described, in former numbers of the Repository. The description of Peking, occupying forty pages, and accompanied by a map, will be found in vol. II., p. 432, and the sequel. Omitting as far as possible to repeat what has been before said of the abovenamed places, we proceed now to notice the several departments in their order.

I. *The department of Shuntien* is distinguished from all the other divisions of the empire by being the 京師 KING-sz', or residence of the imperial court. According to governmental measurement, it extends 600 *li* from east to west, and 488 from north to south. On the north and northwest it is bounded by the Great Wall, from which it extends to the sea, east of Tientsin. Its shape is that of a quadrant, the radii of which are three or four rivers, running under the Wall, and from thence converging to the point where they disembogue in the gulf of Chihí. The most eastern of these rivers is called, where it intersects the Wall, 沟河 *Kiú hó*: it rises not far beyond the Wall, and descends almost due south, passing near Kí chau, and receives the waters of several minor streams. The second, proceeding westward, has two sources on the north of the Wall—first the 潮河 *Cháu hó*, and then the 白河 *Pe hó*, or White river, usually written "Pei ho:" these unite just below the district of Miyun; then take a southerly course to Fung chau, near Peking; and thence the river forms the great thoroughfare to Tientsin and the sea. The third, a river of some magnitude, is called 桑乾 *Sángkien*, on the north of the Wall, and 永定 *Yungting* on the south. The fourth, and last, is the 巨馬 *Kumá*. Both of these, the *Sángkien* and the *Kiú má*, flow into the lake 東淀 *Tungting*, west of Tientsin, near which place they unite with the *Pe hó*, and with it flow into the sea.

From this notice of the rivers of Shuntien, it is natural to infer, what travelers affirm, that the whole of the country north and west of Peking is mountainous, while in the opposite direction the surface stretches out in one broad plain.

The prefect of this department resides at Peking, which comprises

the districts of Táhing and Yuenping. The prefecture, or *fú*, being large and important, is parted into four divisions, or circuits, under an equal number of sub-prefects: the first, residing at Yuenping, governs five districts, forming the western circuit; the second, residing at Tungchau, governs seven districts, forming the eastern circuit; the third, residing at Táping, also governs seven districts, forming the northern circuit; the fourth, residing at Chángping, governs five districts, forming the northern circuit.

II. *The department of Páuting* is situated on the southwest of Shuntien. Its chief city is distant from Peking some eighty or ninety miles, and the high road from the capital to Shánsí passes through it. On the southeast, it is bounded by the departments of Hókien and Shin chau; on the south, by Kí chau; on the southwest, by Ting chau; on the northwest, by Shánsí; and on the north by Yi chau. For several miles, the Great Wall forms its northwestern boundary; and in that direction the country is high and hilly, giving rise to several small streams, the waters of which, after uniting in one stream, flow into the 西淀 *Siting*, east of the city Páuting. *Síting* is a small lake, and is connected by two small streams with the Tungting lake, named in the description of Shuntien. The eastern and central parts of the department present to the traveler a richly cultivated, and well watered region. Du Halde speaks in high terms of the roads, which are shaded by rows of trees. Páuting *fú* is the proper residence of the provincial government.

III. *The department of Chingte* includes, in its six districts, the whole of the northeastern part of the province—having Shingking on the east, the Great Wall on the south, and Cháhár on the west—and constitutes not less, probably, than one fourth of the area of the province. Its principal river is the 濬 *Lwán*; it takes its rise in Cháhár, east of the Pass called *Kúpc*, runs due north through one or two degrees of latitude, and then, turning round eastward, flows south into the gulf of Chilé, passing under the Great Wall, and receiving the waters of many small rivers—among which is the Je hó. *Martney's* embassy traveled through the southwestern quarter of this department, in the journey from *Kúpc* to the residence of the emperor at Je hó. The country traveled over by the embassy, has been described by Staunton and Barrow, to whose works the reader can refer, and also to that of Du Halde, who calls it *Karchin*, or *Karching*. Nothing can be more charming than some of the gardens described by Staunton—nothing more dreary than some of the plains noticed by Du Halde. Since the latter wrote, the country has proba-

bly greatly improved under the culture of the Chinese who have emigrated thither. Tribes of Mongols inhabit its northern and western frontiers.

IV. *The department of Yungping* forms the most eastern portion of the province, south of the Wall. Its shape is triangular—the Wall being on the north; the sea or gulf on the southeast; while the Lwán hó, or a line near it, makes the southwest boundary. It is neither very extensive nor fertile. The 山海關 *Shánhái kwán*, or Hill-sea barrier, stands near the coast, where the Wall terminates in that direction. Du Halde says that it is a fort standing near the Wall; but according to our maps it appears to be a fortified pass in the Wall itself.

V. *The department of Hókien* is bounded, on the north by Shuntien; on the east, by Tientsin; on the southeast and south, by Shántung; on the southwest, by Kwángping; on the west, by Kí chau and Shin chau; and on the northwest, by Páuting fú. The name of this department, interpreted, signifies the “region between rivers.” Three run through it, almost parallel one with another, from the southwest to the northeast. The whole department is apparently one plain, and nearly on a level with that about Tientsin.

VI. *The department of Tientsin* is bounded, on the north by what is usually called the Pei hó, but which is named, in the maps before us, 直隸 *Chikú*; on the east by the sea; on the southeast and south, by Shántung; on the west, by Hókien; and on the northwest, by Shuntien fú. The river, which serves as a part of the Grand Canal, runs from the south to the north near the western boundary of the department.

VII. *The department of Chingting* is bounded, on the west by the province of Shánsí; on the north, by Ting chau; on the east, by Kí chau; and on the south, by Siáu chau. A few miles east of north from Peking, the Great Wall divides into two branches—one stretching off to the west and north, the other to the southwest; the latter, after forming the northwestern boundary for the departments of Shuntien, Yi, Páuting, and Chingting, here terminates at the southwest of this department, on the banks of a river called the 西韓河 *Sihán hó*. This, and three other rivers, which have their sources in Shánsí, after intersecting the Wall, flow eastward, two of them emptying their waters into the Síting lake; and the others, after uniting their waters, empty themselves into another lake, called the 寧晉泊 *Ningsin pe*.

VIII. *The department of Shunte* is bounded, on the north, by Siáu chau; on the east, by Kí chau; on the south, by Kwángping; and on the west, by the provinces of Shánsí and Hónán. Near its centre is the 大陸澤 *Tálu tse*, a shallow lake or marsh, into which three small rivers flow from the west and southwest. This is one of the most fertile and populous parts of the empire. Du Halde says that touch-stones for gold, and sand for polishing precious stones, both highly valued throughout the empire, are found in this department.

IX. *The department of Kwángping* is bounded, on the north, by Shunte and Hókien; on the east by the province of Shántung; on the south, by Táming fú; on the southwest and west, by Hónán. Two rivers have their sources in this department; and another, divided into three branches, traverses it—all flowing from the southwest to the northeast.

X. *The department of Táming* fills up the long and narrow neck of land that forms the most southern portion of the province, between the provinces of Shántung and Hónán. Its northern districts are traversed by two or three rivers, which flow to the northeast, and enter the sea northward of the promontory of Shántung; while several others, having their sources in this department, take an easterly course, and mingle their waters with those of the Hwáng hó, or other streams, which enter the sea on the south of Shántung. Like that of Shunte, the departments of Kwángping and Táming are fertile, well watered, and populous.

XI. *The department of Siuenhwá* occupies the northern part of the space included between the two branches of the Great Wall, noticed when describing the seventh department, viz. Chingting. It is spacious, mountainous, and well watered. The river Súngkien, or Yungting—which, under the former name comes in from Shánsí, flows through this district, and in its course receives the waters of several minor streams, of which the eastern and western 洋 *Yáng* are the principal. Du Halde speaks in high terms of this territory, and of its chief city. Timkowski, who visited it on his way to Peking in 1820, thus describes Siuenhwá. “The crenated wall which surrounds it is thirty feet high, and puts us in mind of that of the Kremlin, and resembles those of several towns in Russia. It consists of two thin parallel brick walls, the intermediate space being filled with clay and sand. The wall is flanked with towers. We passed through three gates to enter the city; the first is covered with iron and large nails; at the second is the guard-house; we thence proceed-

ed along a broad street bordered with shops of hardware, and warehouses of carts, when we reached the triumphal gate. We went through several large and small streets, which are broad and clean; but, considering its extent, the city is thinly peopled." Tinkowski also visited the chief towns of the districts Páu-án and Hwáilái, and gives us a pleasing account of the country. He met many Mongols, chiefly Chákárs, returning from Peking: also numerous caravans of camels, loaded with brick tea, going northward.

This is perhaps the most suitable place to notice the four celebrated Passes through the Great Wall, west of that near the coast: the latter, that of Shánhái is called a *kwán*, or barrier; the former are called *kau*, i. e. gates, or passes. Proceeding westward from the coast, the following are their names, in order.

- 1 喜峯口 Hifung kau, lat. 40° 26' N.
- 2 古北口 Kúpe kau, lat. 40° 43' N.
- 3 獨石口 Tushi kau, lat. 41° 19' 20" N,
- 4 張家口 Chángkiá kau, lat. 40° 51' 15" N.

These names translated, literally, will read thus; 1. Joyful-peak gate; 2. Old-northern gate; 3. Solitary rock gate; and 4. the Long-family gate, so called, Klaproth says, because a family by the name of Cháng (or Long) first lived there. Macartney's embassy passed through the Old-northern gate; Timkowski's, through that of the Long-family; of which he thus speaks; "It is divided by a river into two parts, the upper and lower town: the former is situated on the Mongolian side of the frontier, and its gates are built in the Great Wall, which passes over the mountains. To the west of these gates the old wall is distinguished only by a stone rampart, and a green hill, on which a tower formerly stood." The lower town is a fort, or fortified town, on the south of the Great Wall. Tinkowski says, Chángkiá is the key of the commerce of China with Russia, and in part also with Mongolia; and hence there is usually assembled at that place a great concourse of merchants. The commander-in-chief, or the keeper-general of Cháhár resides here, with a large military force.

XII. *The department of Tsunhua* lies between those of Shuntien and Yungping, on the west and east; and between the Great Wall and the sea, on the north and south; and is neither very extensive nor in any way worthy of particular notice.

XIII. *The department of Yi* is likewise in no ways remarkable; it is bounded by the departments of Siuenhwá, Shuntien, and Pauting; on the north, east, and south; and by Shránsí on the west



XIV. *The department of Siáu* lies between those of Chingting and Shunte on the north and south; and between Kí chau and the province of Shánsí on the east and west. In it is the lake Ningsin pe.

XV. *The department of Ki* lies due east of the last named, from which it differs in no way worthy of notice. The above-named lake, forms its western border.

XVI. *The department of Shin* lies directly on the north of that last named, to the southwest of that of Hókieu, and south of Páuting.

XVII. *The department of Ting* is nearly midway between Páuting and Chingting, with the chief towns of the three departments nearly in a right line.

XVIII. *The department of Kaupe* lies on the north of Siuenhwá, west of Chingte, with the territory of Cháhár on its north and west. Its chief magistrate resides at *Chángkiá* in Siuenhwá, which is also the residence of one of its three under magistrates; a second resides also within the Great Wall, at or near the Solitary-rock gate; while the third resides at Tò-lun-nóh'rh, sixty or seventy miles further northward.

XIX. *The department of Cháhár* lies westward and northward from Kaupe; and in the face of the country, nature and productions of the soil, and character of the inhabitants, the two are quite alike. The country for the most part is mountainous and wild. The inhabitants are shepherds and herdsmen, and keep the flocks and cattle of their imperial master, the son of heaven. Their ancestors formed one of the eight divisions of the grand army of the Mantchous, which conquered China in 1644. They are among the most faithful of the Mongols, and are distributed into eight bands, under that number of different standards—which are a plain and bordered yellow; and plain and bordered red; with white and blue distinguished in the same manner. Timkowski writes the name of this country *Tsakhar*, and says the word, in Mongolian, means “frontier country.”

Barrow says that during the months of August, September and October, while they were in Chihí, there was one continued succession of cloudless days, showers of rain falling only on one occasion. The range of Fahrenheit's thermometer was, in

August, 80° to 88° at noon; at night 60° to 64°;

September, 76° was the medium at 2 o'clock P. M.;

October, about 68°, descending sometimes at night to 44°.

ART. VII. *Remarks on the Cochinchinese language, designed to disprove the opinion that the language of Cochinchina is different from that of China.* In a note to the editor.

IN reading, in a late number of an American Journal, a notice of the Cochinchinese language, I observed a statement that the two nations, viz., the Chinese and Cochinchinese, "do not understand each other, either in *reading* or *speaking*;" and again, "that the Cochinchinese cannot read Chinese books, unless they have learned Chinese." We have been accustomed to think that the only written language the Cochinchinese have is the Chinese, and of course they cannot read Chinese books before they have learned them; but we are still disposed to think that every native of Cochinchina, who has learned to read in his own country, can read Chinese books. We are inclined to this belief from the fact, which is well authenticated, that books prepared and printed in Cochinchina have been circulated and read understandingly by the Chinese, who have never been in that country, and again Chinese books have, under our own observation, been sought for and intelligently read by the Cochinchinese, not only by the higher classes but by the common people, such as prisoners of war, among several hundreds of whom an equal or greater proportion could read Chinese books than among the same class of native born Chinese. We have also seen Cochinchinese, able to read a Chinese book and to explain the meaning through the medium of a third language, who could not speak a word of Chinese; and we have also had an opportunity, during a visit to their own country, while destitute of any spoken language we knew in common, to prove by a practical use of the Chinese character as a medium of communicating thought, that it is understood by them generally. For not only the petty officers, who visited us on ship-board, but among the fishermen and cottagers, we found persons who readily understood our inquiries, and by means of the pencil settled the prices and quantity of the various articles of provisions required for the ship. They also gave to the character the same signification, and assigned it the same location in a sentence, that a Chinese would, allowing for the different forms of expression, which different individuals, speaking the same language, will sometimes adopt, and especially persons speaking different dialects of the same language. It will probably be found that, although the Chinese written character may on the whole be

used and understood alike in different portions of the empire, still a familiar composition written by any individual might contain some peculiar forms of expression which would be regarded as excellencies by those speaking the same dialect, while they would be looked upon as blemishes by those of another province.

Men of different dialects may not only use entirely different sounds in expressing the same idea, but they may and often do use different characters which may be synonymous in signification, but one of which when pronounced may better harmonize with a particular dialect than another, and for that reason may be chosen. And if the Cochinchinese should occasionally use a character out of its ordinary signification, giving it a local sense, it would be no more than is done in some of the provinces in China, and especially in some of the colonies out of the empire, where the people would be unwilling to acknowledge that their language was not Chinese.

If in Cochinchinese, as is stated, the same character is used in various senses, with a distinct sound for each; this instead of being a peculiarity proves its identity with Chinese, in which the same thing occurs. Thus in the dialect of Fukien, 契 is read *siet*, a proper name; *k'iet*, sorrowful; and *k'it*, to unite. In Tiéchü (Chánchau fú), 行 is read *kiá*, to walk, *heng* actions, and *háng*, valient. In the court dialect, 咸 is read *hán*, completely; *kien*, to diminish; and *ying*, according, but it does not necessarily follow from this that there are three distinct languages so far as these characters are concerned. Neither would any one dialect by giving to a few characters a local signification, differing from the one in general use, thereby become entitled to the appellation of a new language. So it is believed that the colloquial medium of the Cochinchinese is but one of the dialects of Chinese, while the written language is essentially the same in both.

The article above alluded to, which asserts that the Cochinchinese written as well as spoken language is distinct from the Chinese, leaves also on the mind of the reader an impression that the Cochinchinese is nearly allied if not identified with the languages of Cambodia, Laos, and Siam. This latter impression we think to be equally incorrect with the former. The colloquial spoken by the Cochinchinese is far from resembling that spoken in the other countries named, while these have a written language with an alphabet widely differing from the Chinese character. The Siamese, Laos, and Cambodian languages are analogous to each other, and there are individuals from Cochinchina in these several countries speaking their own language, but they seldom teach it to those with whom they reside, whereas

the Chinese in some of these places have settled in such great numbers, and constitute such an important portion of the community that they have transferred many expressions from their colloquial medium to the native language of the place: e. g. the Siamese numerals are *nǎng, song, sām, si, ha, hǒk, chet, pét, káou, sǎp*, sounds sufficiently resembling those given to the numerals in some of the dialects of Chinese to show that one is derived from the other. In Siamese a *chair* is called *kaou-i*, the same as in Chinese; a *horse* is called *ma*, so in Chinese; *money* is called *gín*, which is nearly or quite the sound for the same thing in some of the dialects of Chinese. Again, we trace a resemblance in the form of asking a question; the Siamese say *ki-mong*, for *what time*, the Chinese *ki-shi?* the Siamese say *ki-m'noi*, for *how many?* the Chinese, *kitó*. Again for *finished* the Siamese have *laou*, and the Chinese *liáu*; for *great* the Siamese would say *to*, and the Chinese *tá* or *twá*. In short, in listening to the Siamese and Chinese as they are spoken, one is daily noticing sounds used alike in the two, with the same signification, while the written language of the two is as unlike as English and Arabic. D.

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ART. VI. *Portrait of Sháuhán, the fourth of the five ancient sovereigns, with remarks on Chinese historical writing.*

BUT for the purpose of rendering our series of portraits complete, we might content ourselves with saying of this monarch, as professor Kidd has properly enough done, that nothing occurs in his history, as written by native authors, *worthy* of being translated. The professor's remark is perfectly correct. It would, however, in a Chinese historian, be an unpardonable omission of duty thus to pass over even the humblest of the five great monarchs of antiquity. His names, with the reasons for them; his parentage; the circumstances attending his birth, with the place thereof; the character and acts of his government; and the particulars of his death, and so forth,—must all be related in the exactest manner. It matters little how the facts are obtained, or what may be their character, weighty or unimportant; they must be cleared from all obscurities, and recorded as unquestionable verities. In the historian, who has exhausted all the means at his command for gaining the truth, such positiveness is not



unbecoming. The reader of history will always be pleased with simple narrative of things that have been or are; conjectures, fancies, and the like, he can easily make for himself. How Chinese authors obtained a knowledge of the particulars they relate of the five emperors,—the cotemporaries of Adam, Noah, &c.,—we know not. When what they say existed or occurred, if there be any reason for repeating it, we will repeat, and “put it on record” as they have done. But where there are no evidences of credibility to be found, then we may cease to repeat what they would fain have us believe.

The genuineness, the integrity, and the credibility of Chinese early writings, both historical and philosophical, deserve a degree of attention which they have never yet received, either from native or foreign scholars.

ART. VIII. *Journal of Occurrences: the eastern expeditionary force; memorial from Hú Cháu; British expelled from Ningpó; fall of Wásung; hong-merchants summoned by Ilípú; Hingun; Wáng Ting; Amoy; Hongkoug.*

ON the return of the expedition from China, says a late number of the *Indian Review*, "we hope lord Ellenborough will not forget the insults of the Burmans, the encroachments of the Nipálese," &c. . . . And when is the expedition to return? Two full months—July and August,—have passed since the British community have had any dispatches from H. B. M.'s sole plenipotentiary, and chief superintendent of trade of British subjects in China. There are rumors—of an advance up the Yángtsz' kiáng as far as to Kiángning, the ancient Nanking,—of the flight of its army and people;—of the occupation of the forts at the mouth of the White river (or Pei hó); of the flight of the emperor to his summer residence on the Warm river (or Je hó);—of the determination to decline all terms for an amicable arrangement;—of the return from banishment of Lin, and of his appointment as commissioner to Canton; &c., &c. Such are the rumors. Supplies, &c., are constantly being sent forward to headquarters on the coast. Time will soon show the results, and with the return of the northerly winds the dispatches for this place will not be long in reaching their destination.

2. *Hú Cháu's offer of services* is extracted from a late Peking Gazette. The paper itself is without date, and it may be the same offer that is alluded to on page 62, but we rather think not for he speaks in this of having already waited a year. Hú Cháu was the superior officer of Yáng Fáng, who came to Canton last year.

Hú Cháu, great protector of the heir-apparent, general of the guard at the Kientsing gate of the palace, major-general of the division of the province, patriotic earl of the second rank, and a pátúllú of distinguished bravery, kneels and memorializes respecting his ardent desire to give vent to his feelings, and looking up begs the sacred glance upon it.

Your servant is well aware that he was originally but a poor inefficient subaltern, and has successively received imperial favors ever since he was a mere lackey in the army up to his present elevated rank. Formerly, on account of the dastardly rebel Jehanguir making commotions among the people and troubling the frontier, I, having exhibited the terror of our arms, seized and brought him to the capital, where he was made a public example. The dignity of great protector of the heir-apparent was then conferred on me by special order, and the title of patriotic earl, together with a two-eyed peacock's feather, a riding jacket of yellow satin, a 'thrice-joyful' archer's ring, and sundry other things were bestowed upon me. That I, who have not a particle of merit should so unexpectedly receive such distinguished marks of approbation, filled my breast with confusion, and the more I thought thereon the more was I ashamed.

Last year, as soon as the alarming intelligence came from Tinghái in the sixth month, I immediately ordered all my officers to drill the marines perfectly, and put every kind of equipment in the best of order; I also sought out skillful artisans who have cast 65 large cannon, and made 500 stands of arms, each gun being about two and a half feet in length, and carrying twice the charge of the old

guns; in these, no sooner has the first gun gone off than the other succeeds it. I have moreover made a man-of-war vessel, having two wheels each side, and a large copper mortar on the bow to carry fire in; these wheels revolve of themselves; the model is taken from that of the western foreigners, which it resembles; it goes a hundred *li* in a twinkling. I have besides this, with the savings of my own salary, collected more than 5000 brave and experienced men, whom I have kept day and night in constant readiness and practice for any public exigency.

Lately hearing of the disturbances in Canton, and also that Amoy was lost, my hair bristled from irrepressible indignation. Moreover, I reflected that our dynasty, from its constant use of soldiery, has always been successful wherever it had turned its arms: how has it happened therefore that these petty contemptible English barbarians have waxed so outrageous? It is not because the rules of strategy are not understood, nor because the troops fear the burnt of battle, but simply because these rebels alone had steamers, cannon, and such sorts of things, by which they could overcome us who had none of them, and give full scope to their outrageous violence without the least apprehension. Now, having made my vessels, guns, &c., all ready, and learned the navigation of the channels, I am exceedingly desirous to exhibit the terror of our arms upon the ocean, and requite the many favors of my sovereign: but I cannot imagine why after waiting a whole year I have not received a commission to active service. Can it be because the 'sacred thought' compassionates my debility, and does not wish me to emulate the hard toil of the dog or horse? My age is but threescore, nor is my strength yet weakened, but in walking, riding and archery, my vigor is quite as good as ever. This proposal is by no means made from a covetous desire of honors or rewards, but simply because the troubles on the maritime frontier are not quelled, and because the poor people there are so afflicted. Your majesty is now greatly discomposed by the troubles at the south, nor am I and my comrades restricted to serve in any one spot: can we merely consume our stipend without an exertion, and not be covered with confusion?

Prostrate I beg, that these my incoherent notions and private feelings may be noticed, and that I may be allowed to hasten with utmost speed to Fukien, where I will seize these barbarous rebels and offer them up before the palace with the greatest alacrity. Your servant intently awaits the imperial commands, while he humbly implores a sacred glance upon this careful memorial.

3. *The British forces expelled from Ningpó.* The Peking Gazette of June 4th contains an imperial edict, awarding honors to the heroes who led H. I. M.'s forces to expel the barbarians from Ningpó. Peacock's feathers, &c., are to be bestowed on the leaders according to their respective deeds, which, as recounted by Yiking, were neither few nor small. The attack on the English was a combined one, there being more than seventy vessels, with large land forces coöperating. The carnage was dreadful; more than 300 of the English were killed; five ships were destroyed; and powder, military hats, &c., were borne off as trophies! All this was done without any loss on the part of the Chinese—for fortunately it was achieved subsequently to the evacuation of the city by the English, on the 7th of May last.

4. *The fall of Wúsung*, and other places in its vicinity, has been reported to the emperor, by his excellency (Niú) *Buffalo*, (for such when translated is the name of) the governor of Liáng Kiáng. He had reported the advance of the rebellious barbarians on the 15th of June; and now he has to report the loss of several cities, for which, and the violation of law, he begs that heavy punishment may be inflicted on his own person. He takes care, however, to tell his master how he had braved the hottest of the fight "on the battle-field,

where cannon-balls innumerable, flying in awful confusion through the expanse of heaven, fell before, behind, and on either side of him; while in the distance he saw the ships of the rebels, standing erect, lofty as the mountains. 'The fierce daring of the rebels was inconceivable. Officers and men fell at their posts. Every effort to resist and check the onset was in vain, and a retreat became inevitable.' The memorial as it comes us, is without date; but must have been written shortly after the occurrences it narrates.

5. *Hong-merchants summoned by Ilipú.* This old commissioner and his colleagues, having sent off a dispatch to Canton, requiring two of the hong-merchants immediately to repair to Súchau, made report thereof at the same time to their master, setting forth the reasons for having so done. These were childish enough: their excellencies were afraid there would be no means of communicating with the English, and that, in consequence thereof, the barbarians would intrude themselves upon the Inner Land, and create confusion. However, his majesty has not been pleased to sanction the summons; and consequently the said hong-merchants have returned to look after their private affairs.

6. *Hingan*, an old favorite but degraded minister of 'Táukwáng, of Lienchau memory, is often noticed in the Gazettes, and is no doubt exerting much influence in the imperial counsels during these times of troubles.

7. *Wáng Ting*, late cabinet minister, reports current in Canton say, hung himself, and that he did this because he was unable to carry certain measures which he had brought forward. In the Gazettes we do not find any allusion to the causes of his demise, which is deplored, and high honors conferred.

8. *At Amoy*, everything remains quiet. 'The people on Kúláng sú have to a great degree, resumed their occupations, and the intercourse between it and Amoy, is unobstructed.

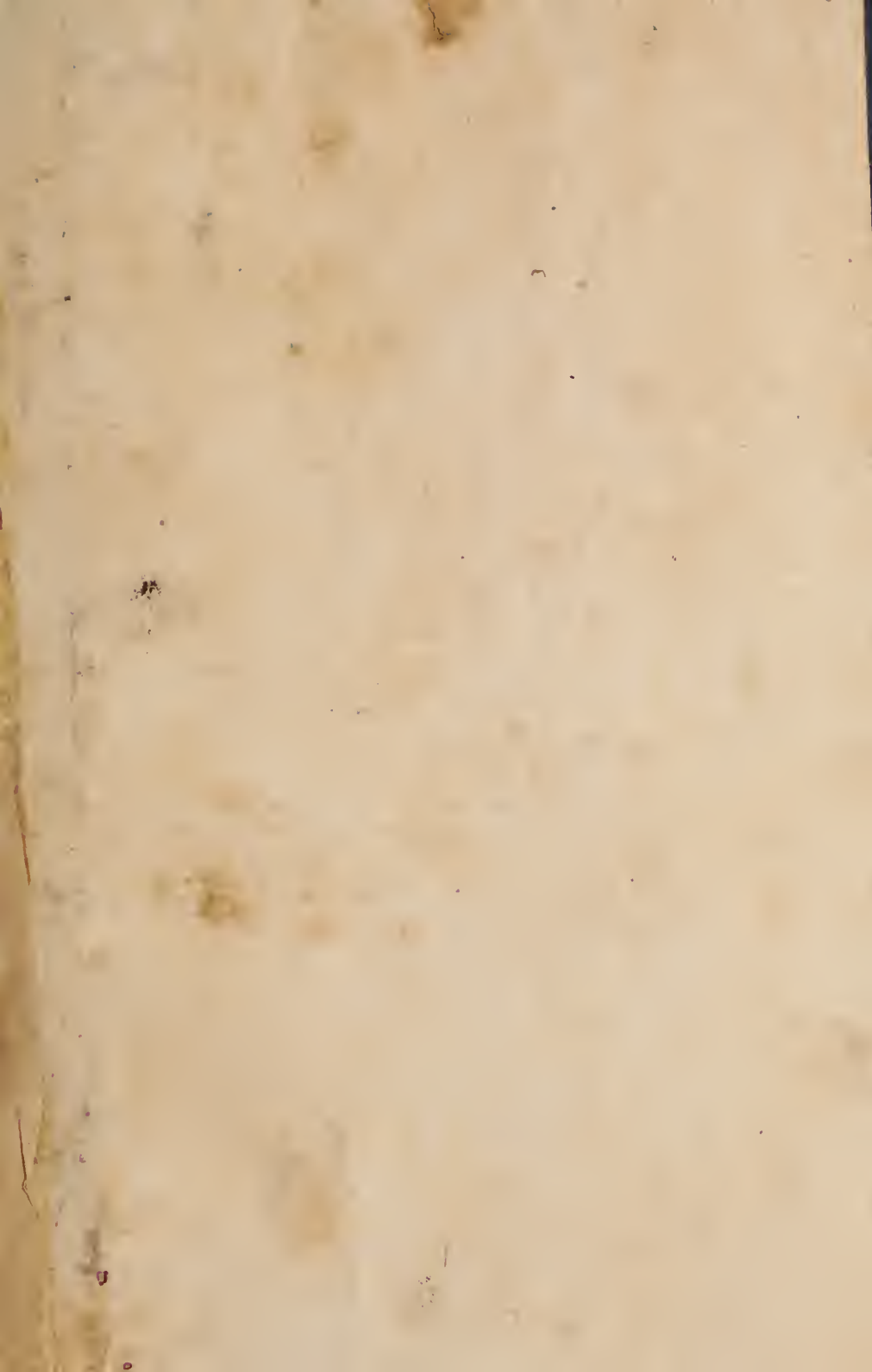
9. *Hongkong.* The progress of public and private works has been somewhat accelerated during the present month; and the amount of business done gradually increases. A little tea has lately been brought down coastwise, which has been shipped to England. To the number of residents, there have been added,—an attorney-at-law, Mr. Edward Francomb from London—and a master-builder, Mr. F. Langes from Calcutta.

The Queen's Road (Baptist) chapel at Hongkong was dedicated on the 17th ultimo, a very neat and commodious building, considering its cost, which was less than one thousand dollars. It is built of "concrete earth," is about 70 by 27 feet, with cupola, bell, &c. It is the first Protestant chapel built on Hongkong, but *not the 'first in China:'* nor is the church, which meets within its walls, "the first Christian church formed in China;" it is the property of the American Baptist Board of Missions, having been erected under the care of the Rev. J. L. Shuck, one of its missionaries, by subscription among the foreign community.









Date Due

Ap 19 '45

Ap 27 '45

F 4 '46





